CANADIAN JEWISH REVIEW

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Passover

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The Canadian English-Jewish Weekly

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EXODUS, XXXV:1

"In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount."

The children of Israel were about to receive the Ten Commandments. This was one of the three most significant reasons for which the Lord caused the Exodus to take place. The other two were to free the Israelites from Egyptian bondage. And to deliver them to a "Land flowing with milk and honey."

And the Lord said to the children of Israel:

"Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself. Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples..."

"And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet the Lord; and they stood at the nether part of the mount."

"And the Lord said unto Moses: 'Come up to Me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them.' . . . And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights."

"And He gave unto Moses, when He had made an end of speaking with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of the Lord."

And Mankind received the Ten Commandments. Laws that gave meaning and stature to man's existence. That helped separate man from savagery, and bind one to the other.

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CANADIAN JEWISH REVIEW

VOL. XLVI GARDENVALE, QUEBEC, MARCH 27, 1964 No. 26

PASSOVER HAS EVERYTHING

Passover is the oldest of the Jewish festivals, the oldest, the greatest, the biggest, the best, the dearest, the warmest, the most universally influential, the festival which commemorates the removal of a slave people from the scene of their degradation in the land of Egypt and the house of bondage, carrying for the good of themselves and the rest of creation those principles which form the foundation code of the world of today and which were conceived in slavery. There has never been a single day since that time that Passover did not have what is known as a "message" for the world at large for there is still enough physical slavery for millions, to say nothing of all the other kinds of slavery that poison the air for untold others, to keep the freedom concept in the front rank as a necessity for human development at its most effective.

Passover has grandeur, sweep, dignity, majesty, and reputation of the highest order for intrinsic worth. Passover and freedom are endlessly interwoven, today, tomorrow, and forever more because no one can say that the goal of Passover has been attained for more than a fraction of humanity. There are too many people who are denied their birthright of freedom by degrees and kinds of despotism, dictatorship, oppression, coercion, and intimidation. There is enough work to be done in the establishment of freedom for all people to keep the ultimate goal in sight far into future centuries.

Passover is always alive and new and the Jews are always eager to "proclaim the works of the Lord" which it commemorates. Moreover, their sufferings taken into consideration, the Jews are the most optimistic people on earth in their faith, hope, and belief that the world gets better, that progress is always being made even with the frequent pause, and the backward step which often propells two steps ahead.

Their view is universal. They were the first to teach that whatever benefits, raises up, strengthens, improves one human being should be available to all, not only for the sake and protection of each but for the common good; that those benefits which they wish to establish for themselves are great to the extent that they are enjoyed by all, and limited and less secure to the degree that they are denied to all.

Passover is the most important week of the year for the affirmation of the glories of freedom. Passover is a big teaching week. To begin with, "every generation regards itself as though it came forth from Egypt." Every person must get as close as possible to the feeling that it was he himself who was delivered from slavery, so that he may be better able to realize the magnitude of this miraculous thing which happened to his people, and all its implications. Every generation at Passover must set the mood for making an alliance of continuity with the first Israelites who celebrated the first Passover.

The children, for whom the Passover service is planned particularly, must take their place in a long and ancient stream of their people holding the hands of other sons and daughters. When Pharaoh craftily asked how many were going out from Egypt, the answer was: "We will go with our young and with our old; with our sons and with our daughters." By the fact that the young were leaving at the same time as the older ones, the Egyptian ruler knew that the Israelites were all going and that all were going for good.

In this way of emphasis the never-to-be-forgotten hunger for freedom for all mankind is something that is passed on from parent to child as an inherited substance from year to year at Passover until the wish for freedom in which to develop according to the highest of which each is capable becomes bred in the bone. The enlightened parent prays that freedom will be the word engraved upon the heart and mind of the child; freedom, the Passover word.

The father reads from the Haggadah, the order of service at the Seder, the family meal of Passover. He makes it interesting with spirited explanation. The Bible says that the day will come when children will ask their parents, "What mean ye by this service?" and the answer is "Because of what the Lord did for me when I came forth from Egypt." The father dreams of the future in terms of freedom, sees visions of what could be under freedom for all the human family, and instills in his children the hope of a Great Day to come for all who suffer under the lash, actual or figurative, and all who writhe under the rule of tyrants, even the trivial, uncrowned tyrants and bullies in which the circumscribed world abounds right here in Canada.

These days new Haggadahs have been written in Israel, and illustrated, for example, by members of a kibbutz (agricultural settlement). In one such, written by David Frishman, God speaks to Moses out of the burning bush, and now, centuries later, in the author's modern words, He asks Moses: "Do you know how to form a people? Take those who toil and are broken and weary, all those who groan and are afflicted and have nothing but deep-feeling hearts. They will not understand you when you tell them that they are enslaved and wretched, but against their will you will open their eyes and redeem them. And you will turn worms into men, men into a nation, sand into a country."

The Jews loved Kennedy, the shining young leader whose actions revealed how he had kept his dreams and cherished visions. At first they were cool to him, taking his measure as the would-be-Chief. Then they began to believe that he saw every person as a co-worker who could be shaped by the power of the human spirit through man's faith in man's ability to practice freedom. They waited for signs of dedicated idealism and moral rightness with consideration for the society of the future, for ethical principles and the meaningful life, before they put their trust in him. Then they felt that here was the answer to the hunger of people for god-like leadership. A very recent survey reported that the greater part of the population of the United States wept at the death of Kennedy. If that is true, it is safe to say that all of Jewry wept over their loss of a friend, the sound of whose voice they will never forget.

This Passover Festival is marred in North America by the noisome imprecations, the vulgar harshness and the coarse declarations of mercenaries elevated from the ranks of the unemployed to prepare the scapegoat. Reminiscent of Kennedy against such fateful clatter are these words from the New York Times of July 31, 1938:

"The freedom and security of the Jew are inextricably united with the freedom and security of his Gentile brother. When the Jew is persecuted, there is no longer any safety for freedom, tolerance, or intelligence among the members of any race or the adherents of any faith.

"If we value these things the Jew need not ask to be defended as a Jew, nor will the sympathies of democratic people go out to him on that score. He should not regard himself nor be regarded as a martyr set aside from the rest of humanity. He stands out only because he has been selected to bear the brunt of an assault upon all free men everywhere. His identification as a Jew is of small importance compared with his identification as one of a great company of men of all faiths and all races who will not forever brook the arrogance of dictators and the stupidity and brutality of their uniformed lackeys." **f.f.c.**

THE STATUS OF CANADIAN JEWRY SHOULD BE DEFINED AND UNDERSTOOD AS BEING A RELIGIOUS COMMUNITY

ADDRESS TO THE EASTERN REGION CONFERENCE OF THE CANADIAN JEWISH CONGRESS, ON "RELIGIOUS VALUES"

By Rabbi Wilfred Shuchat, of Shaar Hashomayim Synagogue, in Montreal

I should like to begin my remarks by quoting the following selection from the writings of Walter Lippmann:

"The decay of decency in the modern age, the treatment of human beings as things, as the mere instruments of power and ambition is, without doubt, the consequence of the decay of the belief in man as something more than an animal animated by highly conditioned reflexes and chemical reactions. For, unless man is something more than that, he has no rights that anyone is bound to respect, and there are no limitations upon his conduct which he is bound to obey. This is the forgotten foundation of democracy in the only sense in which democracy is truly valid, and of liberty, in the only sense in which it can hope to endure. The liberties we talk about defending today were established by men who took their conception of man from the great central religious traditions of Western civilization and the liberties we inherit can almost certainly not survive the abandonment of that tradition."

These words were quoted by James Reston, of the New York Times, to support his contention that moral decay caused the assassination of President Kennedy. Moral decay is caused by abandoning the religious roots of our civilization and since the religious roots are the foundation of our ethic, after the religious roots are discarded, the ethics must inevitably be abandoned as well.

The inference is that we must relate ourselves again to the religious foundations of society if we ever hope to root out the moral decay and restore an ethic.

Now, it so happens that the central religious tradition of Western civilization goes beyond Christianity to Judaism. If this religious tradition is the source for the ethics of Western society in general, it is certainly the source for that ethic which is capable of holding a Jewish community together in any creative sense.

The point of my paper will be that we, as a community, must restore a relationship with the religious foundations of Judaism if we have any hope of surviving or advancing as a distinctive Jewish community, that our community must stand for something as a group, that this image must be a moral image, and that this image must be actively pursued through every educational means at our disposal.

Now, I have no intention of preaching a sermon. I am well aware that this is not a synagogue audience. It will be my endeavour to relate this theme and this subject to the work of the Canadian Jewish Congress and to its responsibilities as the representative Jewish body in Canada.

If we are to restore a relationship with the central religious roots of our being as a community, such an achievement will have to reflect itself first of all in a reappraisal of our status. Status is the definition by which an individual or group is described. It need have no relationship to a person's private belief or way of life but simply asserts the way one can be defined in history, in the case of a community, or in society, in the case of an individual.

It is very important that the status of Canadian Jewry should be defined and understood as being that of a religious community. This does not mean that Jewishness can be reduced to strictly religious terms. Religion is to a community what personality is to a human being. There are many factors other than personality that distinguish a human being: his biology, his physical features, his temperament, his intellect. But most thinkers seem to agree that personality is the highest common denominator that differentiates one human being from another.

By the same token, of all the factors that create Jewish personality, religious status is that quality which more than any other relates the Jew of today with the Jew of history as well as with his neighbour and fellow-man. I say this independently of the tremendous growth in religious and synagogual identification on the part of Canada's Jews today in every part of the country.

What I am saying would be valid even if this growth were not taking place, and the rapid advance in the percentage of this religious affiliation merely dramatized the argument. Our status is that of a religious community and our leadership must learn to un-

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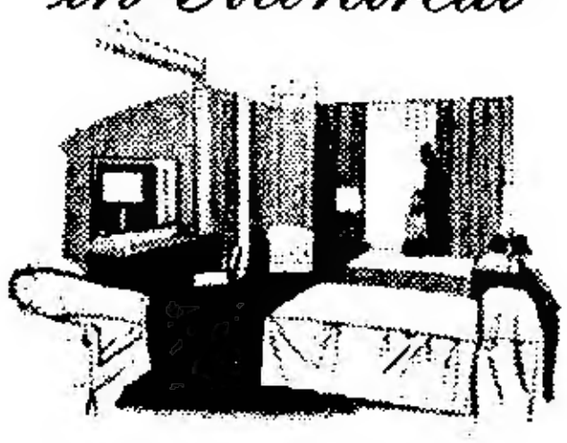

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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derstand this status and reflect it in their decision-making.

The consequences of this assertion and assumption are stupendous in their implications. Let us give you an illustration in an issue that is burningly vital at the moment. We have heard many appraisals of Bill 60 now before the Legislature in Quebec. We have heard of Jewish dissatisfaction expressed by Congress and others that Jewish representation on the Superior Council is not written into the Bill but can only be granted by grace. In my view one of the reasons why this has happened is equivocation on our part in the understanding of our status as a religious community.

The Quebec government is wary of making special provisions for the Jewish group in Quebec lest it set a precedent so that the Italo-Canadians, Graeco-Canadians, or even the French Protestants can some day claim equal rights. But by what criterion are we to be compared to these groups unless we are prepared to strait-jacket ourselves within the framework of an ethnic entity or a linguistic variant.

When we Jews represent ourselves as an ethnic group we cut the ground from under ourselves.

Were we, on the other hand, to make the point first to ourselves and then to others that we are a religious community by status, we could assert with earnestness that we are one of the three great religions of Canada and of the Province of Quebec.

We would earn special recognition because of our religious status which is equal to that of the Catholic and Protestants and which no other ethnic group can maintain since they do not have distinctive religious status.

This argument is especially forceful in a confessional system such as the Province of Quebec. Such status would not depend upon our numbers. Judaism would entitle us to a status far beyond our numbers.

For all our criticism of the American Jewish community as lacking an over-all representative body, in this respect, at least, they are far ahead of us. America has accepted as a reality the Protestant-Catholic-Jewish axis.

They have accepted this status as one of mutual equality despite the fact that Jews are only four per cent of America's population. It is no accident that Rabbi Dr. Louis Finkelstein, Chancellor of the Jewish Theological Seminary of America, was a member of the American delegation that attended the Coronation of Pope Paul. It is not the first time that this has happened. It always happens.

It seems to me that truth and strategy combine to define us as a religious community. This would give us the status to which we are entitled in Canada, a status commensurate with the place of Judaism in the world, a status far beyond that to which mere numbers would entitle us. This, by the way, is also the avenue to the Canadian Broadcasting Corporation Religious Advisory Committee as well as the Military Chaplaincy, the way of religious status, not numbers.

Status, however, is only the first step in restoring a relationship with the religious foundations of our group life. The second step is the achievement of stature.

It may very well be asked, if the community is to be defined as one of religious status, why not allow our active religious and synagogual spokesmen to make that status clear? Why should it be the job of Congress to represent this aspect of Jewish life?

In the first place, religious status, as I have defined it, is not an aspect of Jewish life but a definition of our being which applies to all Jews irrespective of their way of life.

In the second place, for all the activity in the Canadian Jewish religious scene, and every synagogue today, is a complete community, there is growing up a denominationalism and an inter-religious rivalry that was unknown a generation ago. Orthodoxy, Conservatism, and Reform are competing all the way down the line.

There is much to be said for this. It bespeaks life and a vibrancy and a vitality. But there is a point beyond which denominationalism can be very dangerous. It is catastrophic in education. It is terrible on the college campus. There are areas where Klal Yisroel, the total fellowship of Israel, is involved which should not be allowed in competitive hands.

Others have recognized this problem. In Montreal there has been organized for the past fifteen years the Board of Jewish Ministers, and later on the Synagogue Council of Montreal, which have tried to cut across denominational lines for the purposes of Klal Yisroel.

If you regard this as a problem, and I fail to see how it can be regarded as anything but that, it is very important for Canadian Jewish Congress to exist in order to offer an umbrella through which every constructive aspect of our religious denominational life can be harnessed for the common good.

In the long run we defeat ourselves unless we work together. The problem of our obsession with material things is not a denominational problem, nor is the high rise in the rate of inter-marriage, or the great inroads of assimilation, or the lowering of Jewish standards of sexual behaviour, or the high rise in the Jewish rate of divorce, and many other problems. The Congress can in this area offer a platform and a forum where these universal Jewish concerns can be uttered and pondered over and hopefully resolved.

These great areas of concern should not, however, be relegated to a department like the Religious Welfare Committee. This Committee deals with the small change of religion, institutional things which at their highest set standards,

(Continued on Page Seventy-Eight)

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"CANADA IS BLESSED WITH AN ENERGETIC, FAR-SEEING, AND TALENTED JEWISH POPULATION"

Address by the Honourable Lionel Chevrier, Minister Of Justice and Attorney General Of Canada, now the High Commissioner in London, at the sixtieth anniversary banquet at Chevra T'hilim Synagogue, in Montreal

I am pleased and honoured to have been invited to speak at this dinner on the occasion of the Feast of Chanukah. This Feast is a great one in the history of the Jewish people. More than any other, it symbolizes the trials and triumphs of Jews throughout the world.

The history of Chanukah goes back more than two thousand years. Your ancestors suffered cruel persecution for their faith then, just as you have suffered persecution so many times since. Force was used against your ancestors. The persuasions of a soft life were offered to them. Yet your people remained loyal to one God and to themselves. They refused to bow down to false gods; they rejected the temptations of the flesh.

We all know their sufferings. But we also know of their triumph. Judas Maccabeus and his small army are part of the great history of freedom. When he and his army defeated the Syrian conquerors, he won liberty again for the Jews. His victory also paved the way for belief in a single God instead of the many gods of the conquerors.

Chanukah is also important because of the miracle it celebrates. I would almost say there were two miracles. The restoration of the Temple in Jerusalem was the first. It was a miracle by the Jewish people. But the cruse of holy oil, which lasted eight days until supplies of more holy oil could be found, was an even greater miracle. God showed His goodness to you in the time of your need, and the Feast of Chanukah celebrates forever your deliverance from the heathen, and your rebuilding of the Temple.

Chanukah, your great feast, continues to shed its light through every part of Jewish life. I am indeed glad to share it with you tonight. I am particularly glad to be here among you because I have always had a great deal of admiration for the Jewish people. The modern world has much to learn from the ancient civilizations of the pre-Christian era. The greatest of them all is the Hebrew.

What a glorious thing it is to belong to that people which has given the world such great and valuable gifts! For what other race or nation is there that can say, as Israel can: "I have been a blessing to mankind"? What other people has given the world that which alone can make the world happy; the belief in the one, only God, the Ten Commandments, the law of morality, of justice, of goodness, and of love?

Other nations have taught the world the art of fighting. Some have taught mankind how to appreciate the beautiful things, great works of art, grand paintings, magnificent buildings, sweet music, sublime poetry. Some have given us knowledge and have enlightened our minds through science, philosophy, and literature. All nations have helped to give us the civilization we enjoy to-day.

But can all the lessons taught us by other nations compare to any of the sublime truths our Bible teaches us? Can the world show anything grander than the Biblical command: "Love thy neighbour as thyself"? What nation is there that can boast of so many great men, immortal law-givers like Moses, inspired prophets like Isaiah, sweet singers like David, fearless heroes like the Maccabees, and countless other sages, poets, philosophers, heroes, and martyrs?

You have a great history. But the Jewish people are worthy of it. Throughout the world they are deeply concerned with the progress of the new State of Israel. What a challenge that is to create an economically viable, and, in time, prosperous state out of what was in large part a desert. Just as the promise and challenge of Canada's northland captures the imagination of Canadian youth, so the exciting experiment of the Negev must stir the hearts of all Israelis and be a source of pride to Jewish people everywhere. The remarkable achievements to date hold out every hope that this challenge will be met.

The Jewish people are not alone, however, in their concern for Israel. I was deeply pleased, as I

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am sure you are, that His Holiness Paul VI will visit the Holy Land three weeks from now. I am also proud that Canada's formal relations with Israel date from May 11, 1949, on which day we extended *de jure* recognition to the new state.

The role we played at the United Nations in connection with the acceptance by the world organization of the newly-born country and the establishment of peace in the Middle East is well known. Our Embassy was opened in Tel Aviv in 1954 while that of Israel in Ottawa was established in the previous year.

Distinguished Israelis, among them their Excellencies Michael Comay, Arthur Lourie, and more recently Yaacov Herzog, have admirably represented their country through the years. Most recently, Canada has welcomed His Excellency Gershon Avner, a brilliant career diplomat, who will undoubtedly maintain the high standard set by his predecessors.

Canada's interest in the Middle East stems from our friendship with the peoples who live there and from our concern, shared by all men of goodwill, that peace, however precarious it may seem at times, should be maintained. Our participation in UNTSO (United Nations Truce Supervisory Organization) and UNEF (United Nations Emergency Force) and our support of UNRWA's humanitarian activities need no elaboration here for they are well known to you. As a necessary basis for our contributions to the work of the UN in this vital part of the world, Canada must maintain, and in fact does maintain, good relations with all countries of the area.

I need hardly add, and I am sure you would agree, that Canada is blessed with an energetic, far-seeing, and talented Jewish population which has played a significant part in Canada's history for more than 200 years.

The Jewish community in Canada has been a tremendous factor in our development and has made many outstanding contributions to Canada's economic, cultural, social, and political development. They represent an astonishingly high percentage of what is a relatively small community which has contributed to Canada far more than its numbers would indicate.

The history of the Jews reveals how much their temporal blessing was consecrated to the service of God and to aiding the poor. In the best days of their history, their tithes and offerings were on a scale of splendid munificence; nor did they lose thereby for they were constantly thanking God for their many blessings. Even to-day the same spirit of generosity has characterized your people, not only to your own brethren, but also to Protestants and to Catholics.

We all know it is more blessed to give than to receive. The reason it is more blessed to give than to receive is because it helps to detach the soul from the material and the temporal, in order to ally it with a spirit of altruism and charity which is the essence of religion. Cicero once said that men resemble gods in nothing so much as in doing good to their fellow creatures.

Let me conclude with this historical fact. On the occasion of the inauguration of the Pasteur Institute in Paris, Louis Pasteur was given a banquet. Scholars and statesmen of France came to honour this great benefactor of mankind. Overcome by the reception, he was unable to deliver his speech and he called upon his son to read his manuscript.

In it were to be found these epoch-marking words: "Two contrary laws seem to be wrestling with each other nowadays: the one a law of blood and of death, ever imagining new means of destruction and constantly keeping the nations ready for the battlefield; the other a law of peace, work and health, ever evolving new means of delivering man from the scourges which beset him. The one seeks violent conquests, the other the relief of humanity. The latter places one life above all else, while the former would sacrifice hundreds of thousands of lives to the ambition of one".

Those words are as true today as when they were uttered. These two laws are constantly at work. They are at work in the world, just as they are at work in the Middle East.

With you I hope and pray that the law of peace, work and health will prevail so that we in Canada and all of us in the world today will march on to higher and better things.

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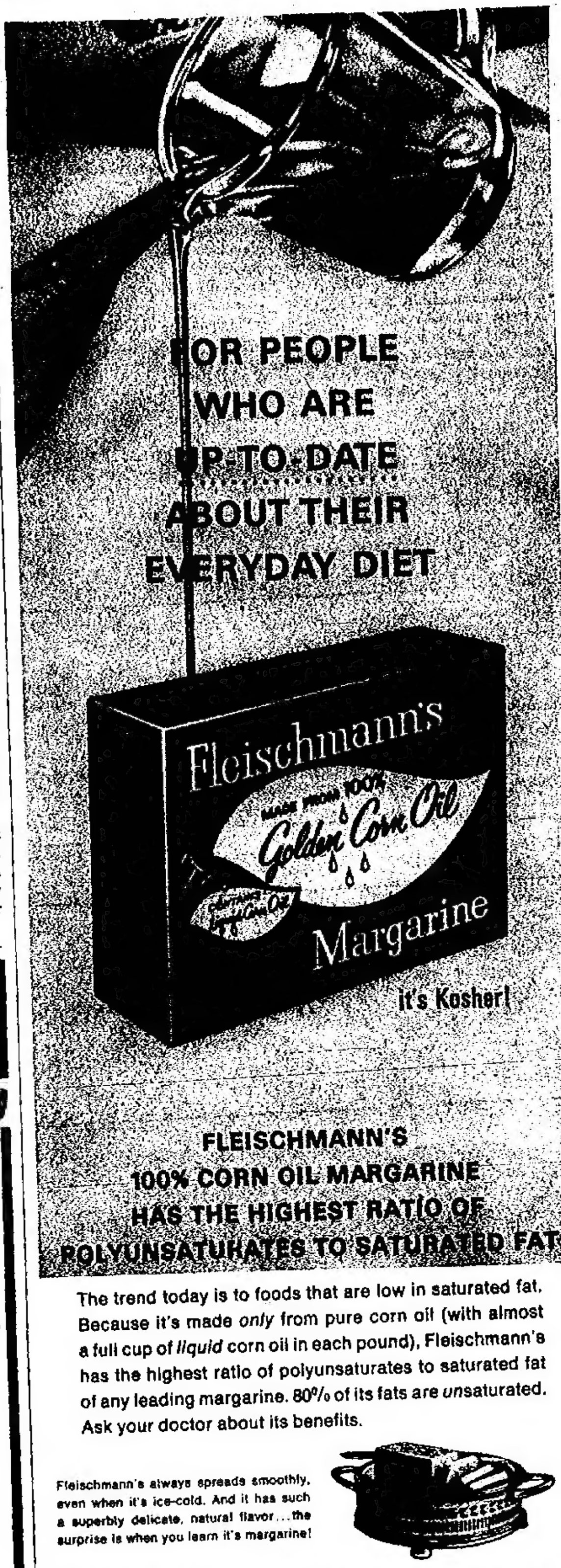
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NEW MEN ARE EXPANDING THE HORIZONS OF LIBERTY

By Marvin Gelber, of Toronto, Member For York South, Speaking in the Canadian House of Commons

In this house in recent days we have heard many excellent and sincere speeches on both sides relating to national unity. We are concerned with the problems of adjustment within the Canadian society, and have not noted other tensions which have meaning for our own well-being. The struggle between the great powers is not forgotten. The points of friction, often involving nascent states, are dramatically before us. But there are other broad struggles which appear less dramatically in the news but can have a decisive influence on the destiny of our society.

Tensions arising from differences of colour are most important. The establishment of a host of new states in Asia and Africa gives a new status to the social revolution that engulfs these continents. The recent visit of the premier of the Chinese People's Republic to Asia and Africa is a bid to secure non-white diplomacy and to the exclusion of Russian Communist influence.

The comradeship of colour is a factor of growing importance in international diplomacy. On this continent we are witnessing the transformation of the status of non-white society. That the process is painful for many in no way diminishes the high purposes of emancipation for all.

The laws of Canada reflect the society in which we live and which we wish to build. Among the pillars of the edifice of law is the Criminal Code, which expresses a concern for a peaceable and just society. In his book on "Liberty in the Modern State" Harold Laski said:

"Law is not merely a command; it is also an appeal — the essence of the law making process is the consent of interested minds — Authority, if my view is right, is always acting at its peril. It lives not by its power to command, but by its power to convince."

Our ideas of liberty as expressed in our codes and in the common law reflect the struggle against tyranny. Today the shadow of arbitrary authority is not absent, and twice we have been engaged on foreign soil in struggles of world-wide proportions to repel the bid of tyrannical power for a wide hegemony.

It is right that we should be zealous to protect our liberty, but one of the most difficult problems in government is to ensure individual freedom while maintaining the rights of society itself. In his classic exposition "On Liberty" John Stuart Mill wrote:

"There is a limit to the legitimate interference of collective opinion with individual independence: and to find that limit and maintain it against encroachment, is as indispensable to the good condition of human affairs, as protection against political despotism".

But Mill himself recognized that there is a distinction between holding an opinion and incitement. There is the classic illustration that freedom of speech does not entitle a man to shout "fire" in a crowded theatre. Mill said this:

"No one pretends that actions should be as free as opinions. On the contrary, even opinions lose their immunity when the circumstances in which they are expressed are such as to constitute their expression a positive instigation to some mischievous act. An opinion that corn dealers are starvers of the poor, or that private property is robbery, ought to be unmolested when simply circulated through the press, but many justly incur punishment when delivered orally to an excited mob assembled before the house of a corn dealer, or when handed about among the same mob in the form of a placard."

The means of communication are changing radically and the world of John Stuart Mill would not recognize our own society with its highly organized mass media. The fishbowl of free expression in Hype Park is distant from the audience of tens and tens of millions fascinated by television and radio and subjected to the daily outpourings of large circulation newspapers.

Scientific studies have been applied to the problems of mass communication. The probings of motivational research are available to the great merchandisers, and the techniques of market manipulation are being applied to political tasks

(Continued on Page Seventy-Seven)

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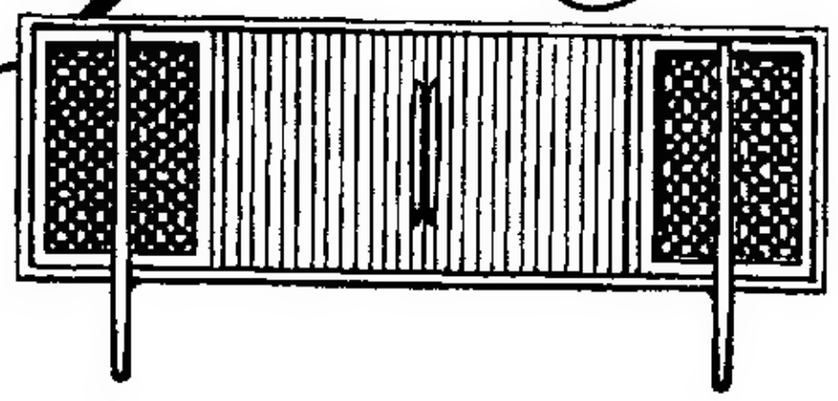

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"The Middle East Needs Water, Not War; Tractors, Not Tanks; Bread, Not Bombs"; The Middle East Can Flower Again

By United States Supreme Court Justice Arthur Goldberg

Today, democracy has its greatest opportunity. Millions of people in Asia, Africa, and Latin America are gaining independence, with its rewards and responsibilities. For the most part, they aspire to nothing to which we cannot subscribe. Their aspirations commend themselves to our conscience and to our democratic ideals. For us there is only one course: to assist these people of the world with our resources and skills, with our political and moral backing, and to prevent our assistance from being perverted along the way.

This indeed is the policy of unselfish, practical help and assistance enunciated by President Kennedy, that motivates our foreign aid proposals. We do not seek a world in which every nation is the same, a world in which each nation must conform to the powerful or face ruin. This defies the admonition "to do justice." We seek a world in which diverse and independent nations each pursue their own way toward the realization of freedom.

The American Zionist movement affirms this example. American citizens have been willing to invest their time, their money, their hearts and souls to help develop in a remote section of the world a new life for countless people, a life based on common ideals of freedom and justice. American Jews who have lent themselves to this task do not profess dual loyalties. The best interests of this nation are clearly in the development of the democratic spirit everywhere.

To me, the supreme test of an American's fidelity is this: that he is one who does not conceal but affirms his origin, who is proud of it whatever it may be, and who recognizes that in the plurality of American life is our strength and the source of the freedom that we proudly profess to the world.

It is worth remembering too, that Israel is a cause that stands beyond the ordinary changes of American public life. In our society it has not been a Jewish cause. Friendship for Israel and sympathy with Jewish aspirations in Palestine have been repeatedly endorsed by Presidents and Members of Congress.

Friendship for Israel and for all democratic nations is a national commitment, and clearly it derives from the common language of all those who speak for freedom — the language of compassion, which knows no country, no race, no creed. It resides in the human spirit, and the triumph of this spirit is the goal of American foreign policy.

We have always been prepared to support this goal with aid and assistance to those who seek justice and freedom. We have given our own wealth to rescue the hopes of others. Today, the support that this nation has given to Israel has been fully warranted. It is a democratic and free State, enjoying freedom of speech and freedom of the press, and prospering under a government of law. Israel today illustrates that our confidence in its destiny was well founded. Throughout the world, American assistance, both private and public, is based upon the assumption that a free and democratic way of life is what people want.

We remember that for the heart of Europe, for Turkey, Greece, Iran, and elsewhere, the choice between national freedom and Communist enslavement would not be possible today if the United States had not, for the past sixteen years, shown the depth of its commitment to freedom throughout the world in programs like the Marshall Plan, the Truman Plan, Point Four, and the rest. And today, the Alliance for Progress takes its place with these massive commitments to the cause of justice.

This sense of our history is what motivated President Kennedy when he said: "Asia, Latin America, Africa, and the Middle East . . . theirs is a revolution we would support regardless of the Cold War, and regardless of which political or economic route they chose to freedom."

The American people, in their private endeavors, have always given their generous support to those movements which attempted to better man's condition and set him free, wherever he might be. It was thus with the Zionist philosophy, which held that the people of Israel would use their national genius not only for their own pur-

(Continued on Page Seventy-Four)

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A FLYING MAGGID AND HUNDREDS OF JEWISH SOLDIERS AT PASSOVER SEDERS IN KOREA

By Rabbi David Max Eichhorn, Director of Field Operations of the Jewish Welfare Board Commission On Jewish Chaplaincy

"Tell them," said the good friend who asked me to write this article, "tell them how it feels to be a flying Maggid!" A flying Maggid! Shades of Queen Scheherazade, Hirsch Masliansky, and John Glenn! I never thought of it in quite that way but perhaps the description is not entirely inappropriate. When and how did I become a flying Maggid? When? In January, 1950. How? At the request of the Chief of Chaplains of the United States Air Force, I helped to conduct a chaplain's retreat and a Torah convocation in the Caribbean area, that is, Panama and Puerto Rico.

Sometime between the end of World War II and the beginning of the Korean "police action," the Chiefs of Chaplains of the Armed Forces decided that they would sponsor annual religious retreats for all chaplains stationed overseas and annual preaching missions for overseas service personnel. There would be separate gatherings of the chaplains and servicemen of each of the three major faiths (Catholic, Protestant, Jewish). Because the term "preaching mission" is one which, in the Jewish mind, evokes memories of frenetic non-Jewish attempts to "save" Jewish souls, the annual gatherings of Jewish military personnel would not be labelled Jewish preaching missions but would be known as "Torah convocations."

And so, in January, 1950, I was brought to Washington, briefed on my assignment, and, together with two Protestant ministers and a Catholic priest, flown to the Caribbean. In the years since, I have been sent on four more such air journeys, to Europe in 1952 and 1963; to the Far East in 1954 and 1958. An additional invitation to fly to Europe in 1960 had to be declined regretfully because of temporary ill health.

My companions on the Caribbean jaunt were the Rev. Crawford W. Brown, Canon of the Washington Cathedral, in Washington, D. C.; the Rev. Silas A. Meckel, then pastor of the Mayflower Congregation Church in Minneapolis, Minn.; and Father Matthew Miller, head of St. Francis Friary, in Brookline, Mass.

First we flew to Panama. My companions were housed at the air base on the Colon side of the isthmus while I stayed at Amador Naval Base, on the Panama City side. This was done so that I could be close to the only Jewish chaplain in Panama, as a matter of fact the only Jewish chaplain in the whole Caribbean area, Rabbi Nathan Witkin, who, since 1935, has been Mr. Jewish Welfare Board, in Panama and religious advisor to all Jewish personnel stationed in the Canal Zone, Central America, and the West Indies. (He is also United Service Organization area director for the Canal Zone.) After a week of meetings in Panama, we flew on to Puerto Rico, via Miami, Florida.

We arrived just as the military forces in Puerto Rico were about to join up with a Marine division from Camp Lejeune, N. C., for a simulated amphibious assault on the island of Viecques, off the east coast of Puerto Rico. Result: All military chaplains stationed in Puerto Rico were living in the field under tents on Viecques Island.

Further result: The four civilian clergymen from the United States, totally unprepared for "camping out", would have to conduct their chaplaincy retreats and their preaching missions under simulated combat conditions on Viecques in the midst of the maneuvres. Which is what we did, in our civilian clothes, trudging around in torrential rains and through mud that often came over our civilian shoe-tops.

The Navy Admiral in San Juan who received us and gave us the good news about Viecques was Jewish, although he never revealed by the slightest hint that this was so. I learned it from the rabbi of the San Juan congregation, who said that each year, just before Pesach, the Admiral's Episcopalian wife would call to ask him to please send her Jewish husband some Matzohs. So far as the rabbi knew, this was the Admiral's only formal tie with his religious heritage.

I might add that, up to and including World War II, this was about par for the Jewishness of most high-ranking Jewish military officers. I had a C.O. in World War II overseas who was the

(Continued on Page Eighty-One)

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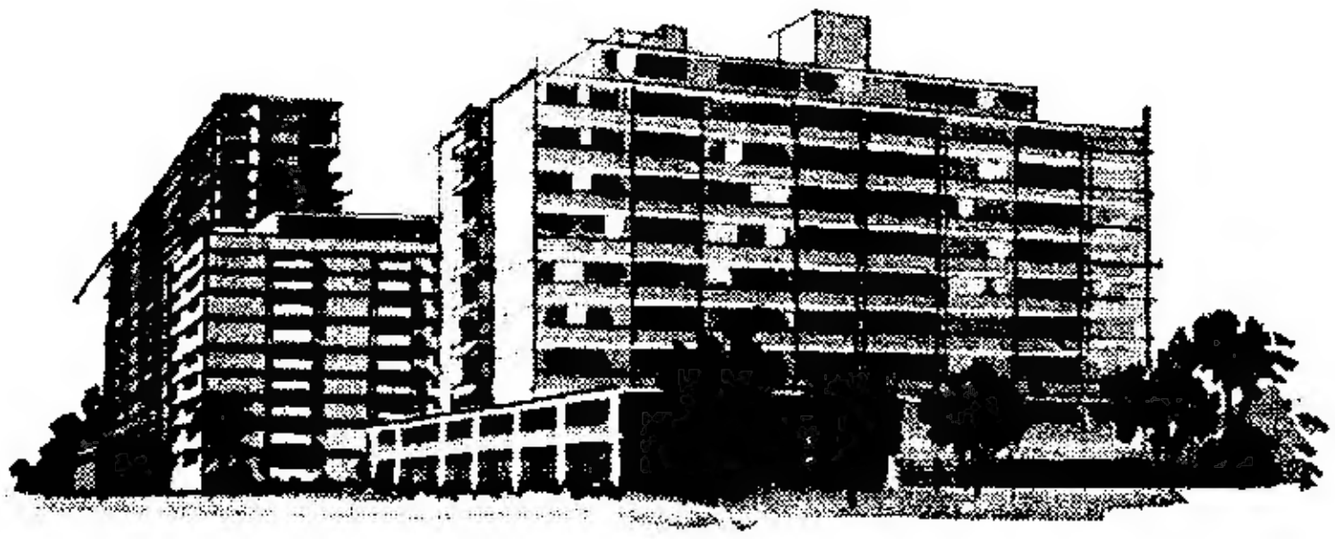

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KENNEDY: THE WORLD IS DARKER

Address by Abba Eban, the Deputy Prime Minister of Israel and President of the Weizmann Institute at Rehovoth, Israel, Evaluating the Statesmanship and Personality of the late United States President

Tragedy is the difference between what is and what might have been. That is why the death of John F. Kennedy is one of the most authentically tragic events in the history of nations. Across the ages we hear many a cry of grief at the premature extinction of young and vivid talents. "The beauty of Israel lies pierced on the high places", sang King David of his young comrade, Jonathan, slain on Mount Gilboa. "For Lycidas is dead, dead ere his prime. Young Lycidas, and hath not left his peer." So Milton mourned his boyhood friend. But neither the Hebrew warrior nor Milton's friend were cut off in the height of such a promise as that from which John F. Kennedy was violently snatched.

Indeed, he had marched beyond mere promise. He stood in the most crucial arena of fulfilment which modern society offers to anyone of the human race. He was a man of large gifts with large opportunities of using them. His office laid upon him many an hour of small routine. But there was nothing small in the issues which he transacted. Because he stood in the highest place he commanded the broadest view of the human condition which anyone can hope to attain.

To the challenge of this fortune he responded with an eager intellectual zest. He knew the price of failure as well as the incomparable reward of success. "Never have the nations of the world had so much to lose or so much to gain", he told the United Nations. "Together we shall save our planet or together we shall perish in its flames".

You will notice in his speeches a frequent recourse to such formulations as these. The theme is that of choice between sharp alternatives, an acute contrast between potentialities of salvation and threats of doom. This is the first generation in which such choices have been confronted.

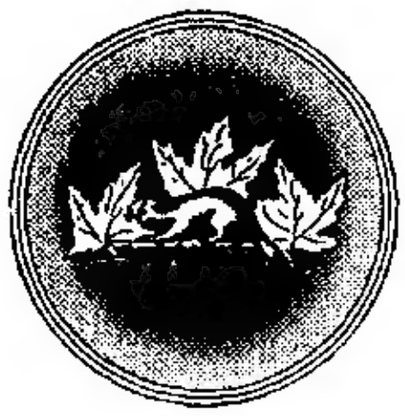
Absolute destruction and unlimited abundance are two possibilities neither of which has ever existed before. It happens that in our time they exist together. And each of them has its origin in the vast penetration of nature achieved by the evolving scientific intelligence of our times. Modern statesmanship stands at the point where great peril and great opportunity intersect. For the first time the subject of history is not a nation or a continent but the planet Earth itself.

John F. Kennedy marched towards this crushing burden because he wanted to be there. My memory of his senatorial days is of a restless energy constantly seeking broader fields of action. There was an unspoken assumption that he owed his nation a service commensurate with the gifts by which he had been endowed. And in our days the range and complexity of affairs demand a wide volume of knowledge. He was voracious in the quest for intellectual experience, a fluent speaker and, what is much more rare, a tense listener. Having equipped himself with every Presidential attribute which can be acquired beyond the gift of nature he struggled to his goal. He reached it three years ago.

He was young, of course, but yet ten years older than the thirty-three year old Thomas Jefferson who drafted the Declaration of Independence and within one year of the forty-four-year-old George Washington who took office a hundred and eighty-four years before. He belongs in historic terms to this company of men whose future when they reached the summit secured longer than their past.

These were men who had a zest for life, who connected spiritual belief to political action, who sought the broadest possible personal development. For man's natural rights are not limited to the political rights alone. His natural rights have something to do with his place in the world and the stretching power of his spirit

(Continued on Page Seventy-Four)



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TOTAL INCOME	
1923	$ 689,820
1933	1,282,378
1943	2,508,477
1953	4,410,581
1963	8,509,091
INSURANCE IN FORCE	
1923	$19,628,830
1933	36,770,265
1943	71,774,697
1953	140,306,423
1963	277,676,611
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1923	$ 2,183,918
1933	5,446,115
1943	11,404,167
1953	26,963,581
1963	52,568,242

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JESUS, THE VATICAN, AND THE JEWS

Address delivered to the First Unitarian Congregation by Dr. Abraham L. Feinberg, Rabbi-Emeritus of Holy Blossom Temple, in Toronto

During the past several years notable events in the world of religion have emphasized the ages-old encounter of the ageless Jew and the Catholic Church, and, for that matter, fundamentalist Christianity.

The first of these was the reforms instituted by Pope John in liturgy and theology. It is said that Pope John opened windows and let in fresh air. When he struck the Latin word "perfidis" from the Good Friday prayer service in relation to Jews, he fanned a breeze of healing balm. "Perfidis", "the perfidious ones", really is Latin for "unbelieving"; in our time, however, popular usage has twisted it to suggest treachery. Thus, for sundry centuries, Catholic worshippers on the threshold of a festival dedicated to peace and good will were taught to regard Jews as devoid of honour.

Pope John's elimination of the ominous word, two years ago actually, became in the light of later events an augury, a weather-vane pointing to a new climate in the Vatican. That new climate reached full expression a few months ago, when the Ecumenical Council received a pronouncement on the role of the Jewish people in the Crucifixion.

That statement did not alter Catholic doctrine. The Jewish leaders of Christ's day, as therein described, did play a crucial and personal part in the killing of the Nazarene. But the implications of that belief — the continuing "hatred, disdain or persecution" of Jews as deicides, the involvement of the whole Jewish people today after nineteen centuries, the assumption that we Jews are cursed forever — these were denied!

In fact, all mankind, steeped in sin, bears the guilt; it was to atone for the sins of *every* man that the Son of God offered himself on the Cross . . . The Council document indicated that the "sacred events of the Bible," particularly the account of the Crucifixion, cannot give rise to anti-Semitism, and that priests and catechists are admonished "never to present a contrary position."

Did that constitute a radical departure from Church dogma? A revolutionary concept? A reversal? Not at all! It was simply the inevitable, undeniable conclusion of logic and justice! Shall we regard as a major moral victory the exoneration of 1964 Jews from a crime allegedly perpetrated by leaders of their ancestors about 1900 years ago? Devout Christian theologians like Jacques Maritain have often declared that sinful men *always* crucify Christ, *everywhere*, in *every* faith.

Profound significance, therefore, does not reside in the literal, explicit, objective formulation of the statement itself. It resides in the clear psychological motivation of the Catholic prelates who conceived it, and subsequently in the emotional response of the Jewish people, its beneficiaries.

The scholars and priests and princes of the Church responsible for the Crucifixion document, obviously and beyond doubt, were impelled by the realization that a centuries-old mistaken view of the Jewish role in the Crucifixion and its alleged link with the Jews of today have visited great and unjust agony on the Jewish people, by fomenting anti-Semitism.

Otherwise, there would have been no reason or meaning or purpose in calling upon Christendom to revise its judgment. In fact, the document declares openly: the Crucifixion story, as widely interpreted or misinterpreted, is a source of Jew-hatred. This declaration came from leaders of Roman Catholicism.

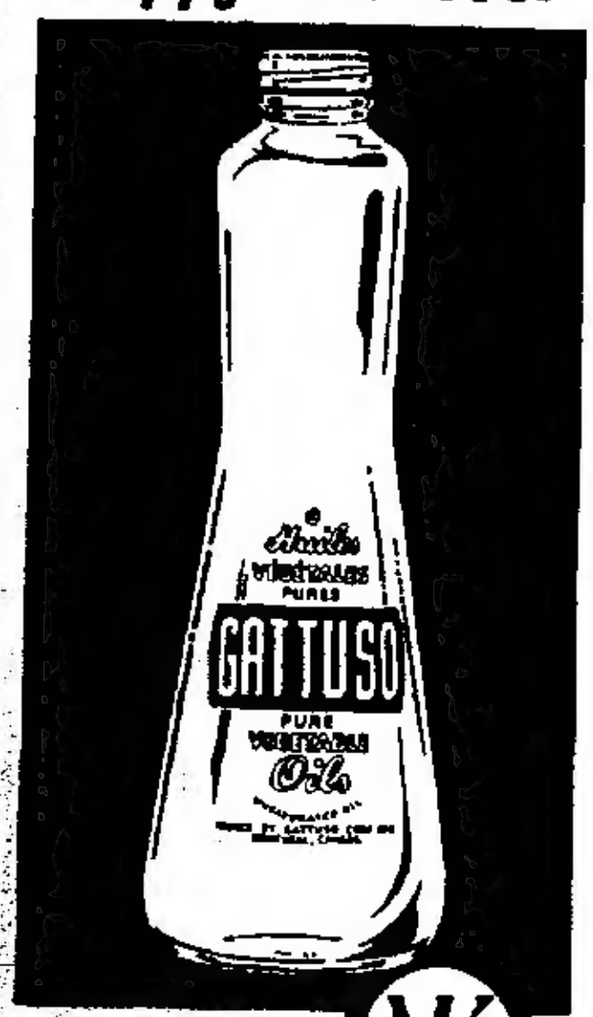
It proposed to the Ecumenical Council not that Catholic dogma be amended, even by a hair's breadth, but rather that the Church discourage, devitalize, defuse the explosive and destructive anti-Semitism subtly bred into countless generations of Christian children through the gory and graphic narrative of Christ's murder by his own people who would thereafter bear on their brows the brand of Cain. As I see it, that, by implication and in effect, was the gist and purport of the statement.

As to the Jews, the mere fact that prominent Jewish lay spokesmen and rabbis seemed to be swept up in a paroxysm of joy, relief, and gratitude, is a measure of the harrowing historic harm perpetrated against Jewry by the Crucifixion image. I did not share in the paean of thanksgiving — because, for one thing, the statement against hating Jews for crucifying Christ was in the proposal stage; it had not yet been adopted. But if we peer into the Jewish heart and history, we readily understand why Jews everywhere rejoiced.

Throughout the Christian Era, from the very birth of the New Testament, the Jewish people have been martyred as "Christ-killer." That epithet may or may not have been spoken in words, although I remember it vividly from my own childhood, as my forthcoming book, "Storm the Gates of Jericho," relates. The epithet, nevertheless, is deeply lodged in the sub-conscious mind of everyone whose tender years heard the Crucifixion tale in a Christian Sunday School.

Many causes breed anti-Semitism, I realize; it is interwoven in the economic, political and social prejudices and conflicts of our strife-torn age. Yet there is one factor which has given Jew-hatred a separate, distinct, and incom-

Happy Passover



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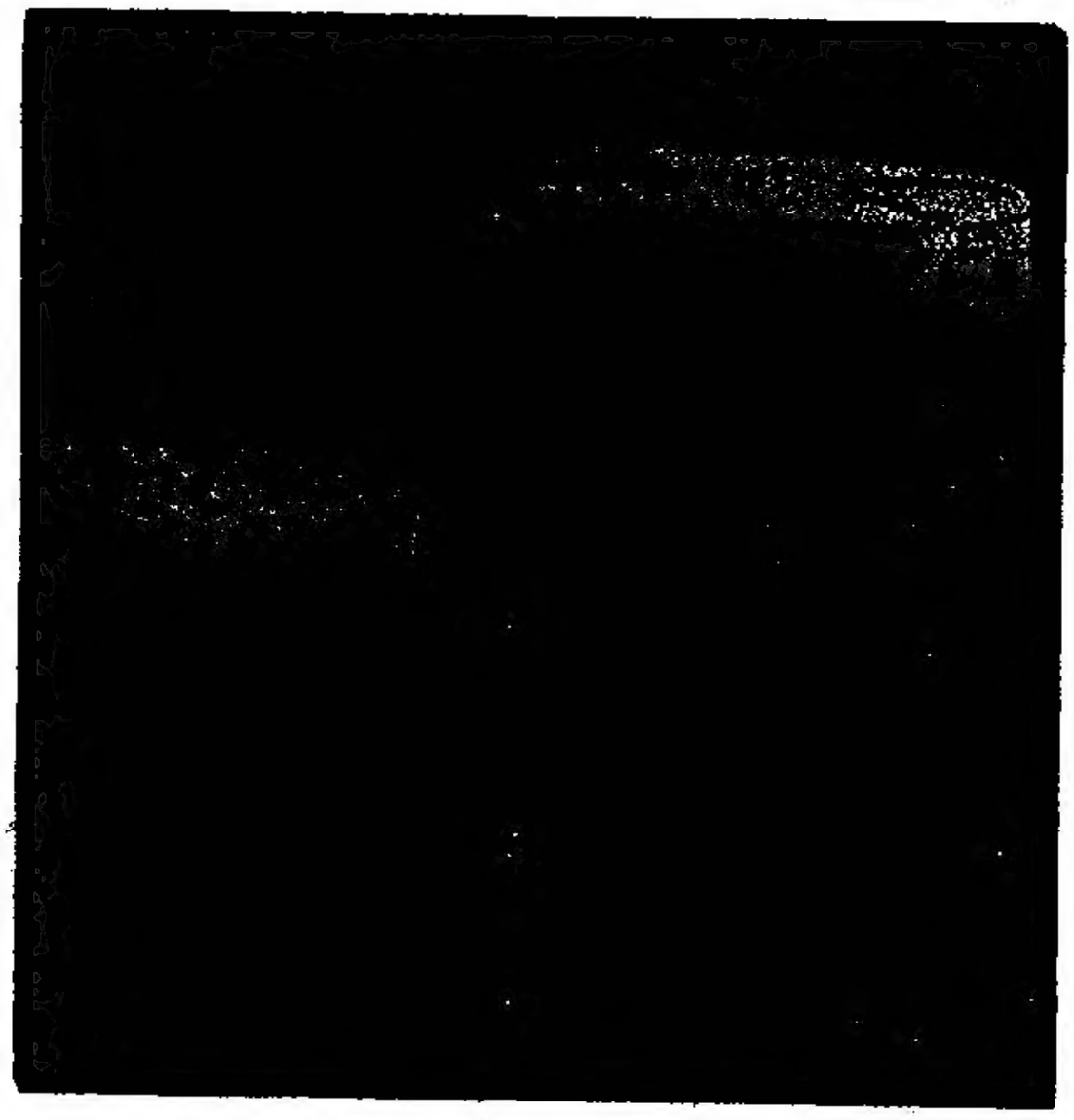

PASSOVER GREETINGS

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parable quality apart from every other type of bias. Namely this: the Jews were held to be a race rejected, branded, cast away by God Himself for having rejected and murdered His Son born into their own bosom by the grace of the Almighty.

The more liberal Christian sects abjure that harsh doctrine and the fundamentalist theology whence it is derived; a proportion of Christian youth is constantly exhorted to *love* Jews, despite their refusal to accept Christ as Lord, and to hope for their return to the Messiah who awaits them. Even among such conscious and deliberate exponents of brotherliness, the subtle assumption may remain that the Jew is a wrong-doer, or wrong-believer, who deserves compassion and forgiveness.

The more fundamentalist denominations picture the Jewish people as it was visualized early in the Christian period: a stiff-necked race doomed to exile and homelessness on this earth and to damnation in the next because it turned away from God and slew his Son who was sent to redeem them.

Christian clergy for the most part find it impossible to believe that the anti-Semitism which led to the ovens and gas-chambers of Auschwitz had its origin in their own cherished doctrine. Yet the obscene Streicher cartoons of the Satanic Jew which spearheaded Nazi anti-Semitic propaganda were an exact replica of the hooved devil whereby the Church depicted the Jews of medieval Europe for a thousand years. And there is a Post Office Box number in Scarboro spewing out such venom today!

On Christmas day, 1959, the swastika-daubing against synagogues began in Cologne, Germany. In a Columbia University study of that vandalism-wave in Metropolitan New York issued a few months ago, one of the investigating teams pointed to Catholic and Protestant Sunday school text books — Christian religious teaching — as the sanction and strength of anti-Semitic ideas in the young.

Those sick adolescents who smeared swastikas on synagogues in Toronto are essentially the mobs who marched for pillage and slaughter into the ghettos of Medieval Europe behind the Cross chanting and crying for the blood of those who "shed the blood of our Lord," and the Czar's Russian mouzhiks incited to cruel pogroms by Russian Orthodox priests who inflamed them with vengefulness in the name of the crucified Christ.

A recent Yale University Press monograph records the results of seven years research into 120,000 lessons in four denominations of Christian religious schools. In a special chapter on the Crucifixion, the author noted the prominence of unfavorable references to Jews especially in the Gospel of John. He even admitted that the resentment against Jews today is compounded by the failure of Christian missionaries to convert them. "The man who loves you in order to win you", he wrote, "is tempted to love you *only* if he is able to win you."

Recently the Anti-Defamation League of the Bnai Brith in the United States issued a preliminary report on a continuing five-year analysis of anti-Semitism in the United States.

Now, my friends, that League is the public-relations instrument of North American Jewry — adequately financed, highly competent, expert, cautious, and conservative. Furthermore, it has been dominated by the secular viewpoint and is extremely reluctant to trace anti-Semitism to religion.

Although many rabbis and sociologists have urged upon the world the awareness of old-time Christian theology's crucial role in the creation of a climate unfavorable to Jew-Christian harmony, the A.D.L. was loathe to grant such a connection. In any case, it shrank from any public religious issue — possibly for fear of adverse Christian reaction, which its officers knew could be severe.

Their objective after all, is brotherhood — even, some leaders felt, at the price of silence on issues of history, logic, and truth.

Yet, what did that report on anti-Semitism say? A condensation appeared in the "Toronto Star" just yesterday. I was so deeply shocked by the statistics and conclusions that I have brought the "Star" clipping with me. Here is the grim reality, as outlined by a five-year project of digging into the seed-bed of anti-Semitism.

First, the survey states, the notion that the Jews killed Christ "continues to be a cruel, critical factor in perpetrating anti-Semitic prejudice!" Sixty-nine per cent of the adult Christian church members studied, believed that Jews are the group "most responsible" for murdering Jesus Christ.

Further data appalls me! Nineteen per cent said Jews have been persecuted (six million dead at the hands of Hitlerism!) because "God is punishing them for rejecting Jesus"; forty-five per cent that "Jews can never be forgiven until they accept Christ as true Saviour". In liberal congregations, 55 per cent blamed Jews for the crucifixion; in fundamentalist congregations, 84 per cent!

Noting that Christian spokesmen have proclaimed the gigantic indebtedness of Christianity to Judaism for its origins and tenets, the Director of the Anti-Defamation League declared the treatment of Jews throughout history represents a "failure" of Christendom. Can anyone doubt that anti-Semitism is anti-Christian in spirit and in act? Was not Jesus a Jew from first to last, and his principal teaching love and forgiveness?

Christendom, nevertheless, must confront a dreadful paradox: anti-Semitism has its historic origin in that same Christianity whose soul it corrupts. As the tentative pronouncement of the Vatican Ecumenical Council suggested, the very Gospels, when given selective emphases and sinister interpretations, are shot through with it, and the Easter Passion, soon to be rehearsed and glorified in every church, renews the potentiality for evil.

One road-block to common sense and decency is the fanatical worship of words — the words of a

(Continued on Page Seventy-Nine)

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THE HEALTH OF ISRAEL

Outline of comprehensive article in the Hebrew Medical Journal, of New York, in Hebrew and English, written by the editor, Dr. Moses Einhorn

Volume 2, 1963, of the Hebrew Medical Journal of which Dr. Moses Einhorn, of New York, is the editor, marks the conclusion of thirty-six years of continuous publication. Written in Hebrew and English, the journal has played an important part in the fostering of a medical literature and terminology in the language of the Bible.

The leading article in the current issue is a detailed study by Dr. Moses Einhorn, based on official data and authoritative material regarding health conditions in Israel. One of the remarkable features in Israel's health situation, the author points out, is the fact that Israel has one physician per 400 inhabitants, the highest ratio in the world; the Soviet Union, one per 550; U.S.A. one per 790. A low ratio is recorded for the Arab countries: Lebanon, one per 1,300; Egypt one per 2,800; Syria one per 4,600; Jordan one per 6,200. The lowest ratio is in Pakistan, one per 15,000; and Saudi Arabia one per 24,000.

In 1962 there were 5,755 physicians in Israel. Most of the physicians came to Israel in the earlier waves of immigration, and therefore the proportion of aging practitioners is unusually high. The medical school in Jerusalem turns out about seventy graduates per year, and this should serve as a positive factor in preserving and enhancing Israel's medical standards. A quarter of Israel's physicians are women.

About 200 students have recently been sent abroad. Only two have failed to return. At the same time, about 100 students have gone abroad on their own for the same purpose, and of these 49 have failed to return, including four native-born Israelis.

Israel has about 1200 dentists, and here, too, the author points out, it occupies the first place in the globe in the ratio of dental practitioners to the general population. About 754 dentists are over sixty years of age, and only 419 are under thirty-eight. According to the bulletin of the World Health Organization, Israel has one dentist per 1,400 inhabitants; the United States, one per 1,700; France, one per 2,700; Great Britain, one per 2,900; the Soviet Union, one per 5,100; India, one per 108,000; Indonesia, one per 284,000 inhabitants.

In 1962 there were only 6,732 nurses in the country. The shortage of nurses presents an acute problem not only in Israel but in other countries as well.

In examining the hospital situation in Israel, Dr. Einhorn cites the following figures: The total number of hospital beds in 1962 was 16,116. Considerable progress has recently been made in the provision of accommodations. Existing facilities are being expanded and new hospitals are under construction in various parts of the country. But Israel still has too few hospital beds in relation to the population.

Life expectancy for the Jewish male in Israel in 1962 was 70.5 years, as compared with 66.2 in 1949; and for the Jewish female, 73.6 as compared with 67.9 in 1949. Life expectancy in the United States in the same year was lower for the white male, 67.3; and for the white female, 73.9.

The Jewish birth rate continues to be low in relation to the previous years and also in relation to that of the Arab population which is more than double the Jewish rate. Israel's infant mortality rate, thirty per thousand, remains one of the lowest in the world.

Heart disease and cancer have constituted the main causes of death in Israel. This is a universal phenomenon, but the mortality rate by the "giant killers" has risen substantially between 1950 and 1960. A significant investigation bearing on arteriosclerosis has recently been carried out among 2,680 immigrants from Europe and Oriental countries. The investigation has demonstrated that the lowest cholesterol values were found among newly-arrived Yemenites whose diet is characterized by an extremely low fat content and an unbalanced caloric intake. Higher cholesterol values, however, were obtained among Yemenites long established in the country.

The incidence of mental illness is higher among immigrants from Europe and Oriental countries than among groups from North America and South Africa. The severity of this problem is due to a complex of factors: the racial and religious upheavals in Europe and the Arab world; the hazards attending mass immigration and transplantation; the stress of adaptation and rehabilitation in a new country. The extent of the problem is exemplified by the simple fact that 5,000 beds are available for mental patients (as well as 1,300 additional beds for the mentally retarded), as compared with only 7,000 beds for all the general hospitals.

The number of victims of cerebral palsy in Israel is estimated

(Continued on Page Seventy-Six)

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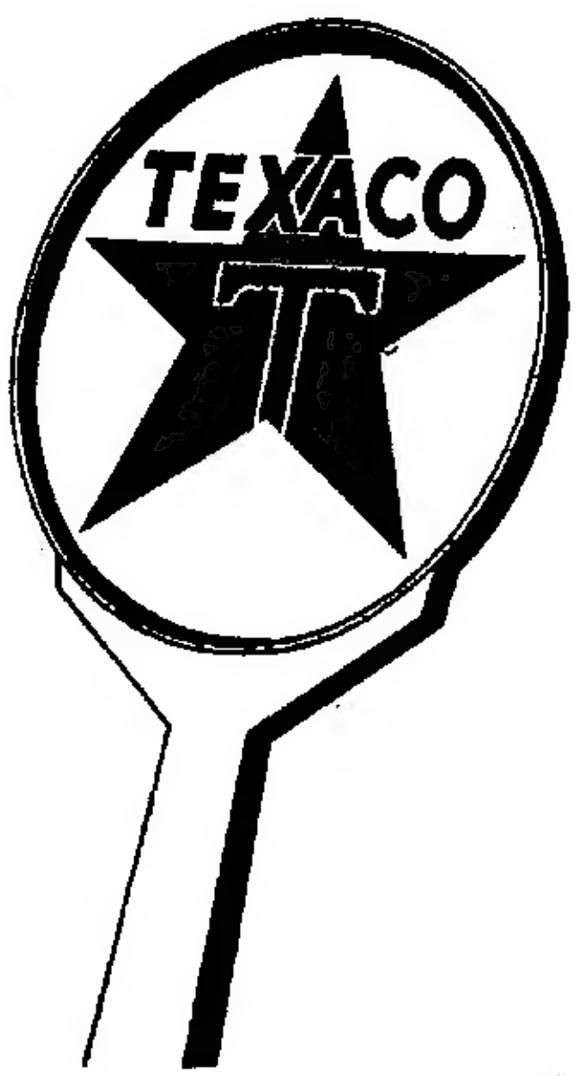

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THE PATTERN OF DEVELOPING ALIEN JEWS: BOUND FOR ANOTHER EGYPT AND A NEW SLAVERY

By Rabbi H. Leonard Poller, leader of Temple Beth Sholom, 6666 Terrebonne Street, Montreal

Jews are a group conscious people! Our history and our practices point to this fact.

The Bible tells us the Hebrews went out of Egypt in groups, according to their family lineage. Each of the twelve tribes of Israel traveled separately as the whole community went together. It must have been an awesome sight. Yet they had a consciousness of being part of that community. The Hebrews were to reach the Promised Land. This was their mission.

Over the course of centuries "tribal" identifications have dissipated. The centuries have diluted the separate strains of the Israelites. Though the "Black Jews of Harlem" maintain the practice of giving each person a separate identity with the original clans, their hypothesis has no basis in fact. Even Jewish Levitical divisions lack credibility.

In place of the ancient tribes, our modern day community has developed some new identities. We like to set ourselves in ranks. There is an interesting variety of labels now being processed to describe our make-up. Some unusual species of Jews are worth mentioning. Not everyone who falls into the category fits the pattern exactly. But the types are true to life.

A most prevalent contemporary Jew is the "Revolving Door" type, the one who comes in on Rosh Hashanah, and goes out on Yom Kippur. There is little contact with him outside this High Holy Day turn. He may fulfill other Jewish obligations believed incumbent upon him. But his direction is circular, just going around in circles from one year to the other.

The "Agricultural" Jew has his cemetery plot as his symbol. He has made preparations for his final place of repose. As a well-read, thinking person he wants to come to a hallowed place at the end of his life's journey without letting his family be subject to the pitfalls of an "American Way of Death". He belongs to a "Society", or, since these have been disappearing lately, he turns to another of the many agencies in our complex society which will insure him of a six-foot landmark. Even Synagogues with cemetery privileges have become relevant to some of these "earthy" Jews. In this religious association he'll surely find "perfect rest" when he gets to his mortal destination.

Then there's the "Alimony" Jew. His Jewish life is something "he will pay for, but won't live with". Whatever has to be done in its behalf can be achieved by means of a financial contribution. He trusts others to manage his funds properly as he would his lawyer or investment guide. His attitude reflects that of the person who was once in love with someone precious, but who means little to him now other than a regular sustenance payment.

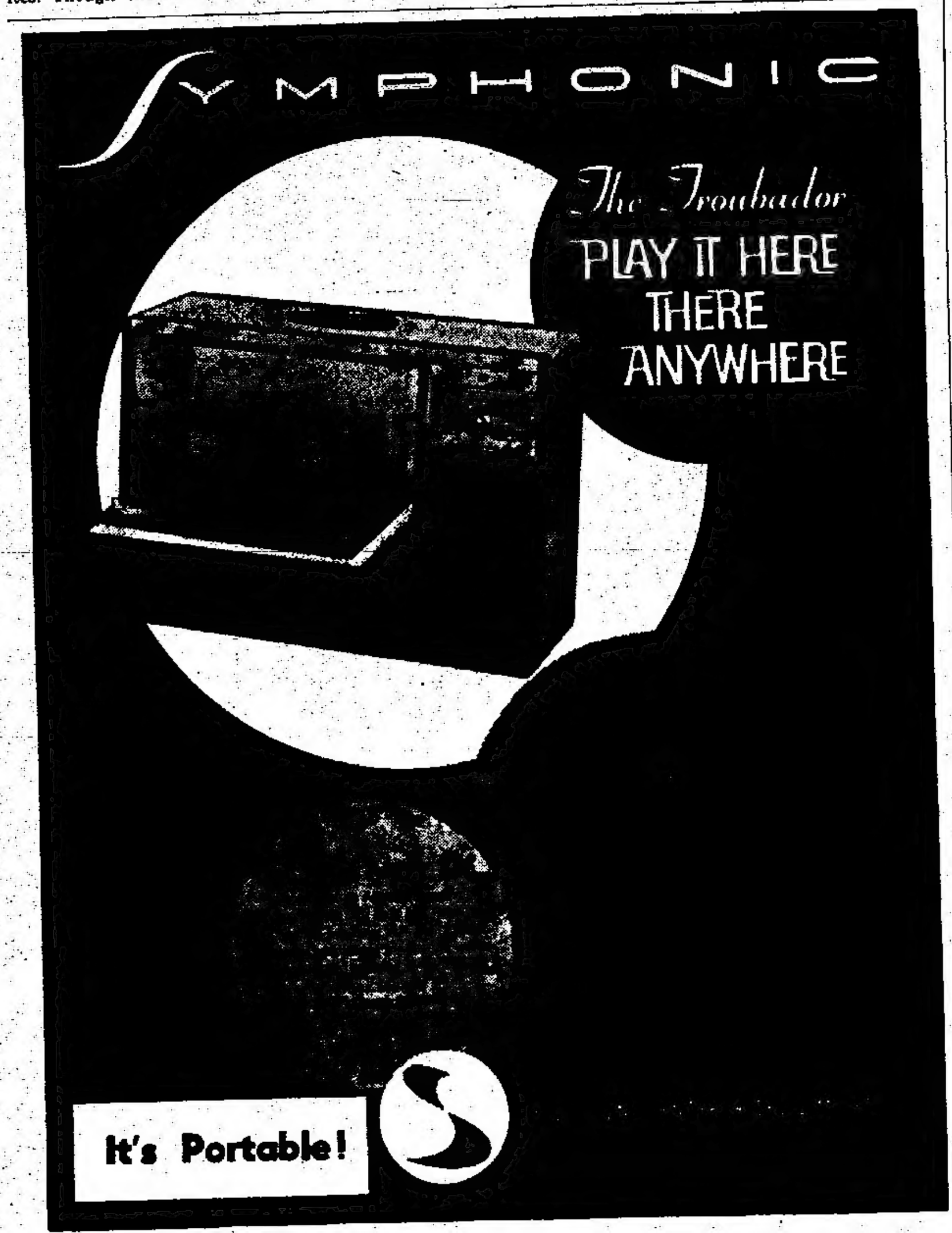
A popular fellow today is the "Gastronomic" Jew. His attitudes derive from his stomach. He appreciates his Jewish palate. Lox, bagels, and borscht "get" him. "The way to a man's heart is through his stomach" is motto enough to satisfy his identity. Until some one goes beyond his dietary habits to touch his heart, let alone make a thinking person out of him, he's off to enjoy his cuisine.

The "Parking-Lot" Jew is an interesting chap. He loves Judaism so much that he insists that his children be indoctrinated in it. He attends to the young people's transportation. He regularly brings his children to the Religious School, or sees to it that they are in a car pool. But he himself goes only as far as the parking lot and only when they go. There he drops them off, and expects them to be fully informed of Jewish ways. If they don't get everything he wants for them, he personally *telephones* to the principal or the Rabbi, between his journeying back and forth from one parking lot to another.

The "Cardiac" Jew has his religion in his heart. That's what Judaism is for him: "It's in your heart, where it should be. Who needs organized religion?" Before you know it he is quoting the Bible as proof text for his position. What becomes important is the pious affirmation; "I believe in God"; "I live by the ten commandments"; "You shall love your neighbour as yourself", etc. . . .

Hillel, the sage of old, was once questioned by a pagan who wanted to know essence of Torah while he stood on one foot. Hillel knew the fragility of such a person. He,

(Continued on Page Eighty-Three)



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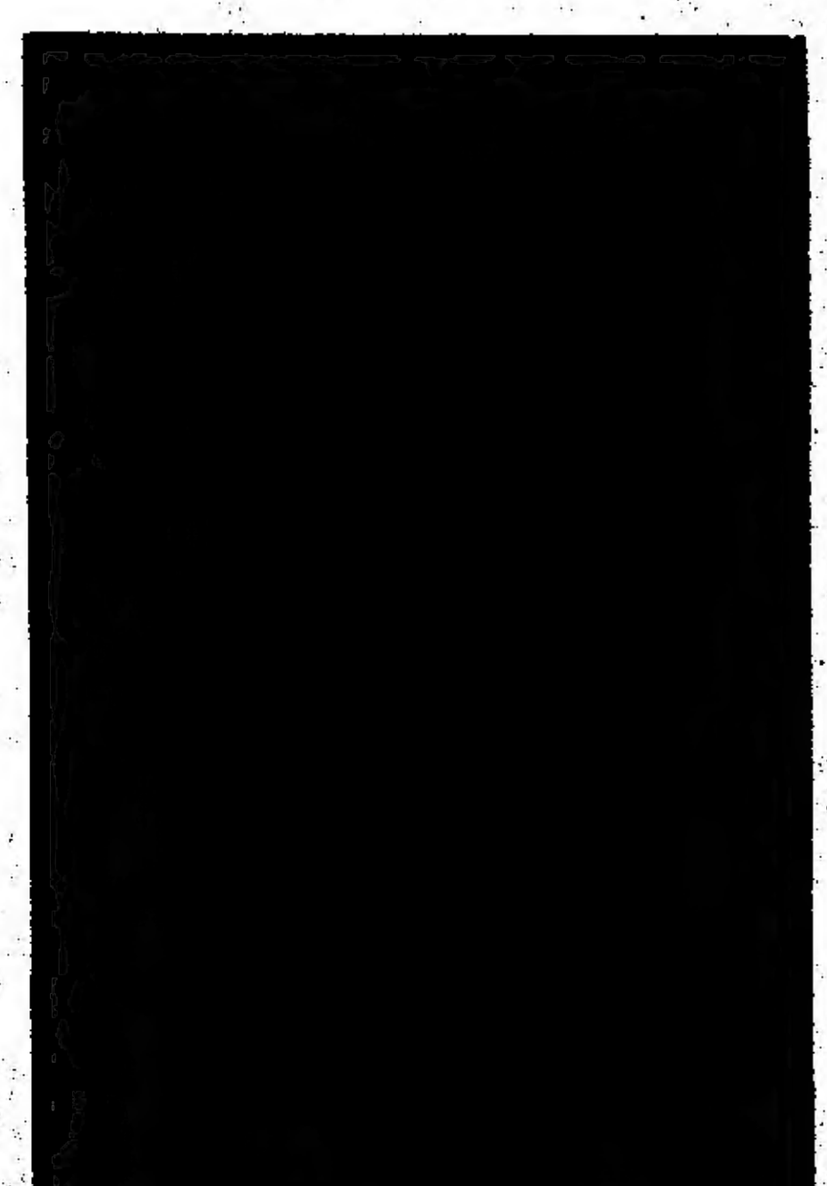
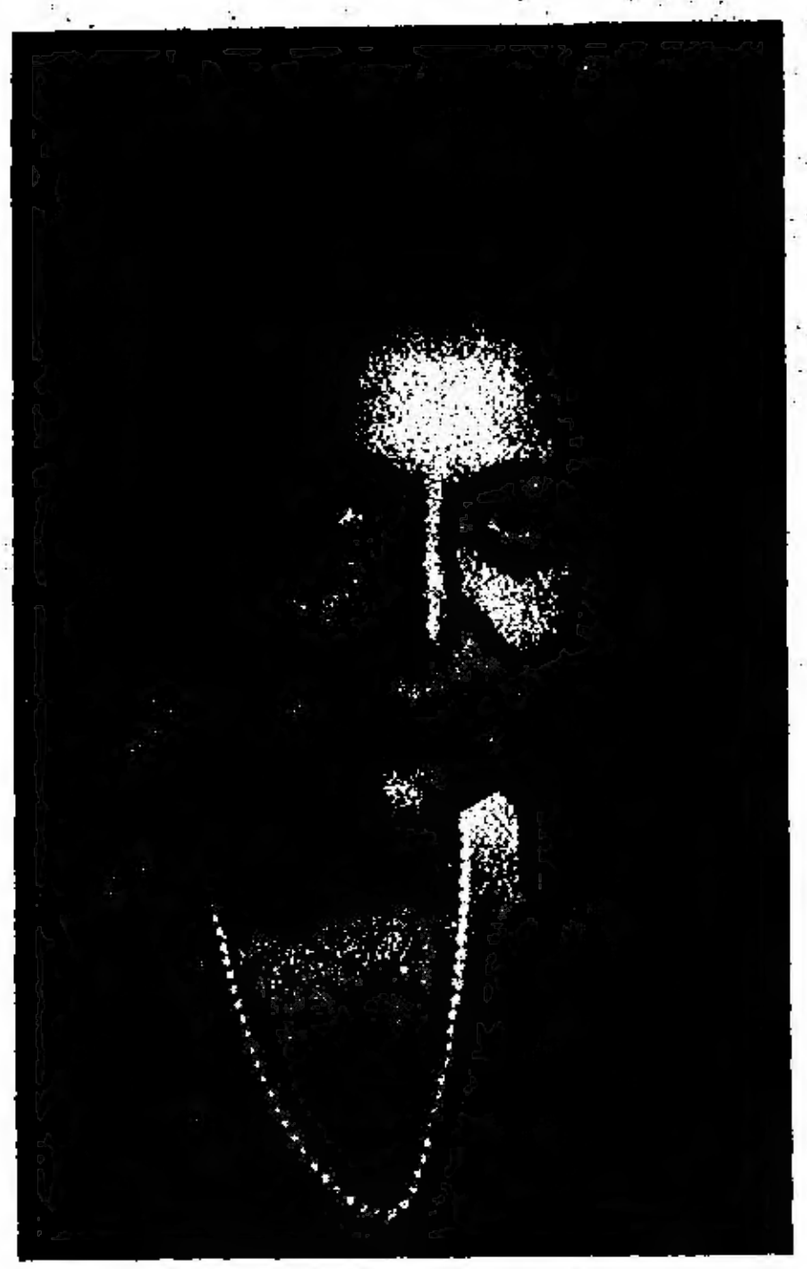


Michael Garber, B.C., of Montreal, left, is president of the Canadian Jewish Congress. Under his leadership representations were made to the Government concerning the meetings of Nazism, hate-mongering, and the anti-Semitic literature as a matter that affects Canadians of all origins. The brief which was submitted in a conference in Ottawa with the Hon. Guy Favreau, Minister of Justice; the Hon. J. R. Nicholson, Postmaster General; and the Hon. J. R. Garland, Minister of National Revenue, pointed out that "though the concept of incitement to violence is well-known to the Common Law, there is nothing in the Criminal Code to satisfy us that it is an offence to incite violence against a group, or members of a group, and it is the inclusion of this concept which is one matter we have urged consistently before the Government of Canada throughout the past eleven years . . . We feel that within existing laws much more can be done to check the dissemination of hate aimed at the disruption of our society, and, if not, laws can be devised for this purpose fully consistent with the concern for freedom of expression".

Above are: Gershon Avner, Ambassador of Israel to Canada, and Mrs. Avner, of Ottawa, Ont. He graduated from Hebrew Secondary School, in Haifa (Palestine), Israel, in 1936; the University of Exeter, in Devon, England, in 1939; from Oxford University, in 1942 with the Bachelor of Arts, and the Master of Arts degrees in Political and Economic Sciences. Mr. Avner was president of Oxford Union in 1941; held office in the Jewish Agency for Palestine, London Office; and also Jerusalem office; was spokesman and liaison officer with the Foreign Press from 1946-1948. He was a director of Ministry for Foreign Affairs in West European Division, and Israel; Chargé d'Affaires, in Budapest, and Sofia; Counsellor in the London Embassy; director United States Division, of Israel Ministry for Foreign Affairs; member of the Israel Delegation to the United Nations General Assembly; Ambassador at Oslo. Mr. and Mrs. Avner have three children: Michael, aged eight years, born in England; studied the first year in Israel; the second year, in Oslo, Norway; Ruth, aged six years, born in Israel; and Daniel, aged sixteen months, born in Oslo.

— John Jocelyn

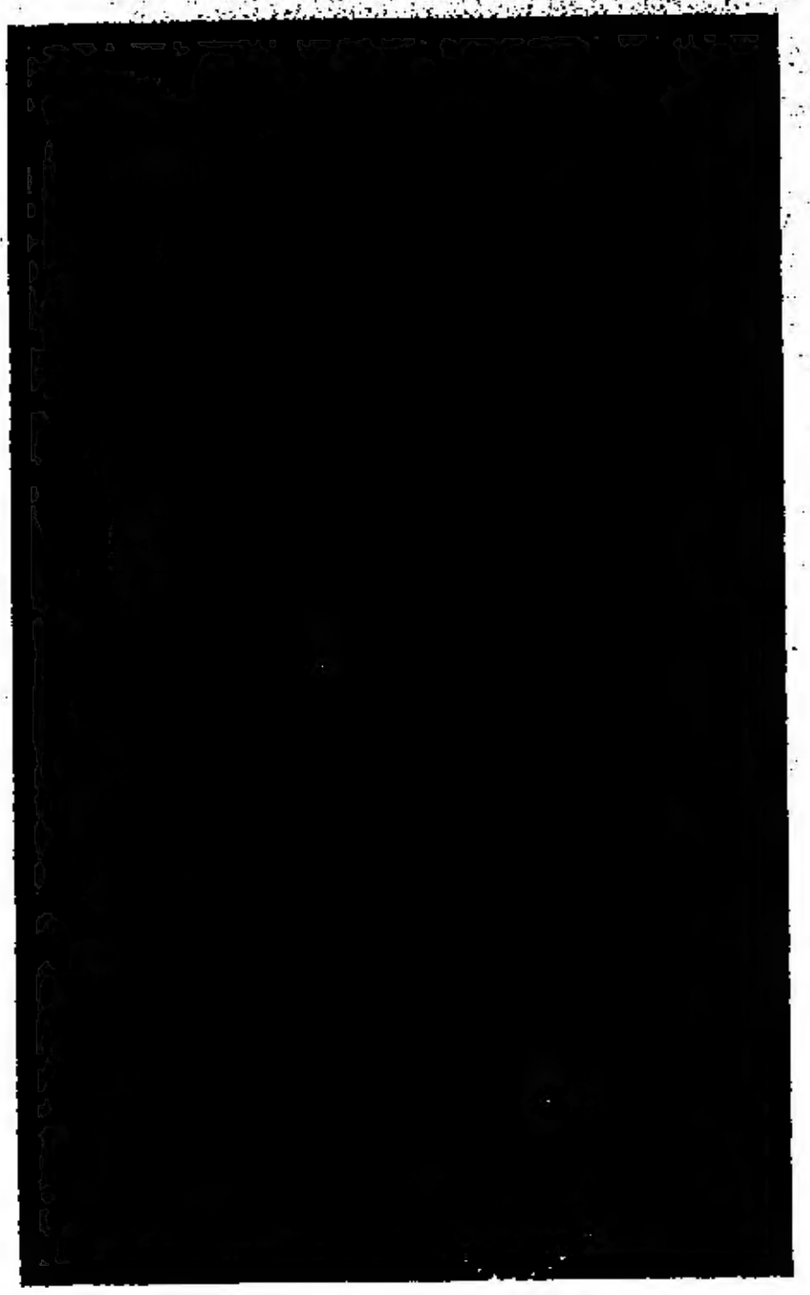
Pictured are the Consul-General of Israel, David Z. Sivilo, and Mrs. Sivilo, 1605 Hutchinson Street, Montreal, with their children, Avital, aged two; and Shlomo Elkid, aged nearly seventeen mon... born in Montreal, on November 6, 1962. Mrs. Sivilo, the former Miss Ruth Horwitz, is a fifth generation Israeli; a graduate of London College, of London University, in the London School of Economics. Prior to coming to Montreal, Mr. Sivilo was Consul of Israel in New York, and Philadelphia.



Mrs. Harry Joshua Stern, 3235 Westmount Boulevard, Montreal, above, a member of the Board of Directors of the National Federation of Temple Sisterhoods, was elected to the executive committee at the Federation's Golden Jubilee XXIV Biennial Assembly held in Chicago, Illinois. The Federation represents over 100,000 women in 585 Sisterhoods throughout the United States and in cities of Canada, Cuba, Panama, Netherlands, West Indies, United Kingdom, Union of South Africa, Australia, New Zealand, and India. Mrs. Stern, who has just completed a term as chairman of the organization's Youth, Education, and Sisterhood Fund, is an honorary director of Temple Emanu-El Sisterhood; is general chairman of the Book Lover's Forum, which she and her husband, Dr. Stern, Rabbi, founded nineteen years ago. Mrs. Stern, who has long been active on many interfaith projects, both in the Sisterhood and in the community-at-large, was awarded the Coronation Medal by His Majesty King George VI. She has served as a member of the women's liaison committee of the Canadian Conference of Christians and Jews; a director of St. Andrew's Youth Centre; honorary secretary of the Women's Canadian Club; and on the general committee of the Canadian Handicrafts Guild. Dr. and Mrs. Stern have a son-in-law, and two daughters: Mr. and Mrs. Robert Glaymon (Stephanie), 3033 Sherbrooke Street West; and Miss Justine Stern, a fourth year student at McGill University, Faculty of Arts; and a grandson, Joshua Stern Glaymon, aged eight months.

— Gaby

Mrs. Sheldon Godfrey, 150 Dewbourne Avenue, Toronto, above, is the former Miss Judith Cole, daughter of Mr. and Mrs. Lionel Lester, 104 Chiltern Hill Avenue; sister of Michael Cole, Brian Lester, and Malcolm Lester. Mrs. Godfrey graduated in 1961 from the University of Toronto, in Physical and Occupational Therapy, and is attending the University of Toronto for the degree of Bachelor of Arts. Mr. Godfrey, the son of Mr. and Mrs. Bert Godfrey, 3 Rosemary Lane, is attending the University of Toronto Law School, Osgoode Hall.



Miss Miriam Talerman, of Brookline, Mass., above, daughter of Mr. and Mrs. Leon Talerman, 2092 Beaudet Place, Montreal, is in the research department of haematology, at the Children's Hospital, in Boston, Mass. She attended the University of Montreal, in Linguistics, with outstanding marks in French, and Spanish. She is the sister of Myer Talerman, and Boaz Talerman.

Mrs. Jeffrey Robert Yunis, of New York, above, is the former Miss Marilyn Patricia Levitt, daughter of Mr. and Mrs. Irving Levitt, 47 Forden Crescent, Montreal. Mr. Yunis is the son of Mr. and Mrs. Jack Yunis, of Long Island, N.Y. Mrs. Yunis is the granddaughter of Mrs. Harry Bronfman, 3617 Westmount Boulevard, and the late Mr. Bronfman, of Montreal.

— Drummond Photos

Myer Talerman, below, son of Mr. and Mrs. Leon Talerman, 2092 Beaudet Place, Montreal, graduated from L'Ecole Polytechnique de l'Université de Montréal, with the Bachelor of Metallurgical Engineering degree. He received a scholarship awarded by Le Comité Conjoint de l'Industrie de la Construction de la Région de Montréal. He is continuing his studies in corrosion at the Massachusetts Institute of Technology, on a fellowship. He is active in intra-mural sports; was lead trumpeter in the school band; is a member of Hillel Foundation; and Bnai Brith Benaventure Lodge. He is the brother of Miss Miriam Talerman; and Boaz Talerman.

Sidney L. Buckwold, the former Mayor of Saskatoon, Saskatchewan, was born in Winnipeg, Man., and was raised and educated in Saskatoon except for his years at McGill University, where he graduated with the Bachelor of Commerce degree in 1936. Mr. and Mrs. Buckwold have three children, a son, Jay, at University; and two daughters, Judy, and Linda, in high school. Mr. Buckwold resigned from the Mayoralty in December, 1963. He was first elected Alderman in 1953 and twice re-elected; and in 1958, was elected Mayor, in a by-election. He was re-elected that November; and elected twice more, both times by acclamation. Mr. Buckwold is a member of the national executive of the Canadian Jewish Congress; on the executive of the Western Region, Zionist Organization of Canada; on the steering committee of the National Conference on Canada's Centennial. Mr. Buckwold is chairman of the Lay Advisory Board of St. Paul's Hospital; chairman of the Industrial Development Board of Saskatoon; vice-president of the Yellowhead Route Association. He was the only Saskatchewan representative on the National Productivity Council set up in 1960 by the Government of Canada. He is general manager of a large wholesale distributing firm, with its head office in Saskatoon, the family business, which he joined after graduation, and which has branches in Winnipeg, Man., and Prince Albert and Regina, Sask. During the war, he enlisted as a private in 1942, and achieved the rank of Captain. He has been a member of the Senate of the University of Saskatchewan; of the national Board of Governors of the Canadian Welfare Association; national vice-president of the Canadian Diabetic Association, and president of the local association; executive member of the United Appeal; president of the Saskatoon Wholesalers Association; general chairman of the Saskatoon Symphony Orchestra; director of the Saskatoon Art Centre; president of the Canadian Federation of Mayors and Municipalities; president of the Saskatchewan Urban Municipalities Association; and president of the Saskatoon Rotary Club. In 1960, Mr. Buckwold was head of Canada's delegation to the International Union of Local Authorities in Tel Aviv, Israel. When he retired as Mayor, a civic dinner honoured him for his services to the City of Saskatoon.

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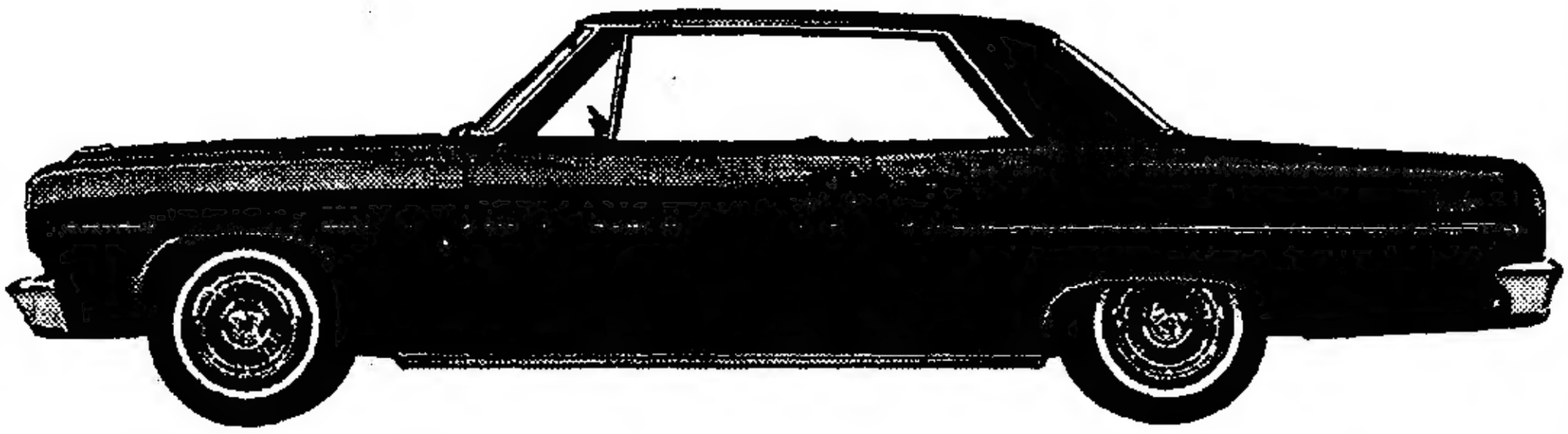

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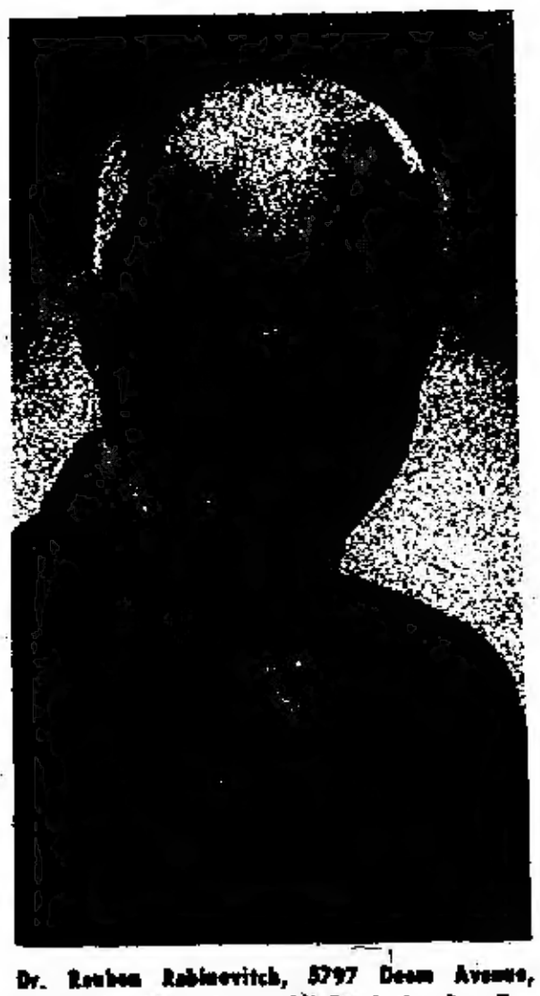
George H. Scott, 3980 Cote des Neiges Road, Montreal, above, is general chairman of the 1964 Montreal Joint Campaign for Combined Jewish Appeal, and the United Israel Appeal, succeeding Cecil Pascal. Mr. Scott was an associate chairman in charge of the special names division in the 1963 Joint Campaign. He is a member of the board of trustees of the Federation of Jewish Community Services; of the board of the Jewish General Hospital; and of the Y.M.-Y.W.H.A.; was recently elected to the board of Temple Emanu-El; is a member of the Council of the Montefiore Club; and of Elm Ridge Country Club. Mr. Scott is married to the former Miss Thelma Lipman, daughter of the late Mr. and Mrs. Frank Lipman, of Brooklyn, N.Y. He is the son of the late Mr. and Mrs. Henry Scott. They have two sons-in-law, and daughters: Mr. and Mrs. Eric Lande (Jane), 1700 McGregor Avenue; and Mr. and Mrs. Arthur Stampleman (Nancy), 4200 Cote des Neiges Road.



Dr. Reuben Rabinovitch, 5797 Deom Avenue, Montreal, above, is president of the Canadian Association of Neurologists, and of L'Association des Neurologistes et Neuropsychiatres de la Province de Quebec. Dr. Rabinovitch is married to the former Miss Denise Genatzky; and they have four children: Alexander, Stephen, Albert, and Sylvie. Born in Montreal, he is the son of Mrs. Belle Lurie Rabinovitch, and the late Morris Rabinovitch. He holds the Bachelor of Arts and Master of Science degrees from McGill University; is a graduate of the Faculty of Medicine of the University of Paris; is associated with these institutions: Royal Victoria Hospital, and Montreal Neurological Institute; Jewish General Hospital, Jewish Hospital of Hope, Jewish Convalescent Hospital, the University of Montreal; and is author of a textbook, "Diseases Of The Intervertebral Disc And Its Surrounding Tissues". Dr. Rabinovitch received the U.S. Medal of Freedom with Silver Palm in 1946; and a U.S. Military Citation in 1947.

— Garcia

Mrs. Julius J. Block, 49 Sunnyside Avenue, Montreal, below, is president of the new Women's Federation of Combined Jewish Appeal; has been on the board of the Women's Division since 1939; and chairman; from 1951 served on the board of trustees of the Federation of Jewish Philanthropies; is a past president of the Women's Auxiliary of the Jewish General Hospital; and of Neighborhood House Auxiliary; received a Baron de Hirsch Institute centennial award of honor; is on the women's communal service committee of the Council of Jewish Federations and Welfare Funds; was vice-chairman and organizer of the Servicemen's Centre of the Canadian Jewish Congress; vice-president of the Jewish Section of Canadian Red Cross; was awarded a life membership in the Canadian Red Cross; has been a board member of the Save the Children Fund since its inception; is a board member of the Rehabilitation Institute of Montreal Associates. Mr. and Mrs. Block have two sons-in-law, and daughters: Mr. and Mrs. Jack Lazare (Marilyn), 36 Aberdeen Avenue; and Dr. and Mrs. Robert Morgen (Sadie), of Houston, Texas; and six grandchildren: Jeffrey Lazare, aged twelve years; and Leonard, ten; Sandra Morgen, aged thirteen years; Barbara, twelve; Richard, eleven; and Elizabeth, four.

— Varkony

Marvin Arthur Zuker, below, son of Mr. and Mrs. Louis Zuker, 8 Chiltern Hill Road, Toronto, graduated from the University of Toronto in the Faculty of Arts. He was an active member of the Liberal Club. He is the brother of Allan Zuker, a graduate lawyer, 82 Purdue Drive; grandson of Mrs. Gertrude Cohen, 8 Chiltern Hill Road.

Dr. Reuben Rabinovitch, 5797 Deom Avenue, Montreal, above, is president of the Canadian Association of Neurologists, and of L'Association des Neurologistes et Neuropsychiatres de la Province de Quebec. Dr. Rabinovitch is married to the former Miss Denise Genatzky; and they have four children: Alexander, Stephen, Albert, and Sylvie. Born in Montreal, he is the son of Mrs. Belle Lurie Rabinovitch, and the late Morris Rabinovitch. He holds the Bachelor of Arts and Master of Science degrees from McGill University; is a graduate of the Faculty of Medicine of the University of Paris; is associated with these institutions: Royal Victoria Hospital, and Montreal Neurological Institute; Jewish General Hospital, Jewish Hospital of Hope, Jewish Convalescent Hospital, the University of Montreal; and is author of a textbook, "Diseases Of The Intervertebral Disc And Its Surrounding Tissues". Dr. Rabinovitch received the U.S. Medal of Freedom with Silver Palm in 1946; and a U.S. Military Citation in 1947.

— Garcia

— Drummond Photos

Mrs. Harry Halton, 8594 Macdonald Avenue, right, Montreal, has been appointed chairman of the eighth annual Women's Community Conference of the Women's Federation of Combined Jewish Appeal. Mrs. Halton came to Canada from England fifteen years ago; has been associated with the Combined Jewish Appeal for several years; and last year was on the program committee of the Conference. Mrs. Halton was educated in England; attended Bedford College of London University; was a social worker liaison between school medical staff, and parents in Bethnal Green, a slum area of London; worked in a program of family life education. She is a past-president of Temple Beth Sholom Sisterhood; and on the board of directors. Mrs. Halton is the former Miss Steffi Applebaum, daughter of Mrs. Reggie Applebaum, of Montreal, and the late Bernard Applebaum, of London. Mr. Halton is the son of the late Mr. and Mrs. Otto Halton, of London. They have two sons: Ronald Halton, a first year student at McGill University; and Terry, aged thirteen years; and a daughter, Debbie, aged seven.

Mrs. Cyril Reitman, of Montreal, below, program chairman of the 1964 Women's Community Conference, sponsored by the education committee of the Women's Federation of the Combined Jewish Appeal, which takes place on April 28, at the Windsor Hotel. Mrs. Reitman served as a Women's Division co-ordinator for the Town of Mount Royal in 1963. She is vice-president in charge of education for the National Council of Jewish Women, Montreal Section; was vice-chairman of the Angel's Ball; is active in the Jewish Junior Welfare League.

— Drummond Photos

Mrs. Cecil Pascal, 448 Lansdowne Avenue, Montreal, left, has been appointed Women's Division campaign chairman for the 1964 Joint Campaign for Combined Jewish Appeal and United Israel Appeal. She is the former Miss Rose Malen, daughter of Mr. and Mrs. E. Malen, 5170 Ruedale Avenue. Mr. and Mrs. Pascal have three sons, and a daughter-in-law: Mr. and Mrs. Sydney Pascal, 5461 Cranbrooke Street; David Pascal, a student at the University of British Columbia, where he is continuing his studies for the Master's degree in Business Administration; is a graduate of Bishop's University, in Lennoxville, Quebec; and Frederick Pascal, a student at Fryeburg Academy, in Fryeburg, Maine. Mr. Pascal is the son of the late Mr. and Mrs. Jacob Pascal. Last year Mrs. Pascal went on a personal mission to Israel to observe the work being done to rehabilitate and resettle the many thousands of newcomers who are entering the country. Her voluntary experience included service at a Jewish Agency children's centre and at a Joint Distribution Committee-Mathew hospital children's ward. She also spent some time on a new farm settlement established by the Jewish Agency. Mrs. Pascal is a member of the family services committee of Baron de Hirsch Institute; board member of the University Settlement; member of the Jewish General Hospital Women's Auxiliary; and of the YM-YWHA.

— Drummond Photos

David C. Blackstein, below, son of Mr. and Mrs. Max Blackstein, 249 Forest Hill Road, Toronto, graduated from the University of Toronto, Faculty of Arts. He played hockey for University College, and was the assistant exchequer for Sigma Alpha Mu Fraternity. He is the grandson of Mrs. Malka Blackstein, 650 Briar Hill Avenue.

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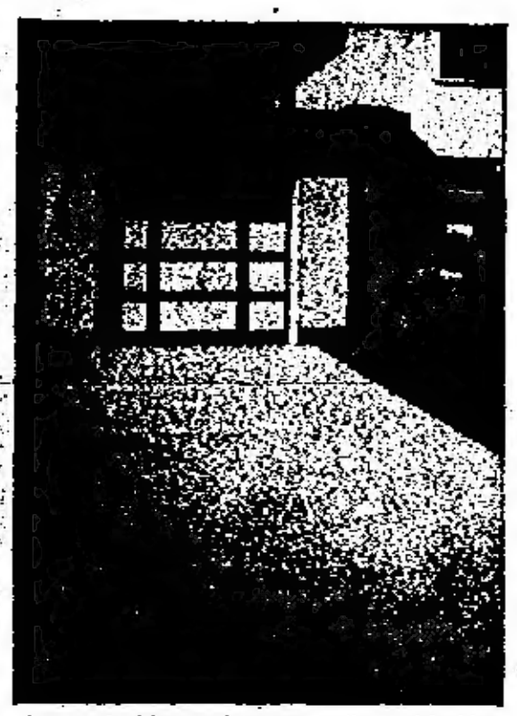

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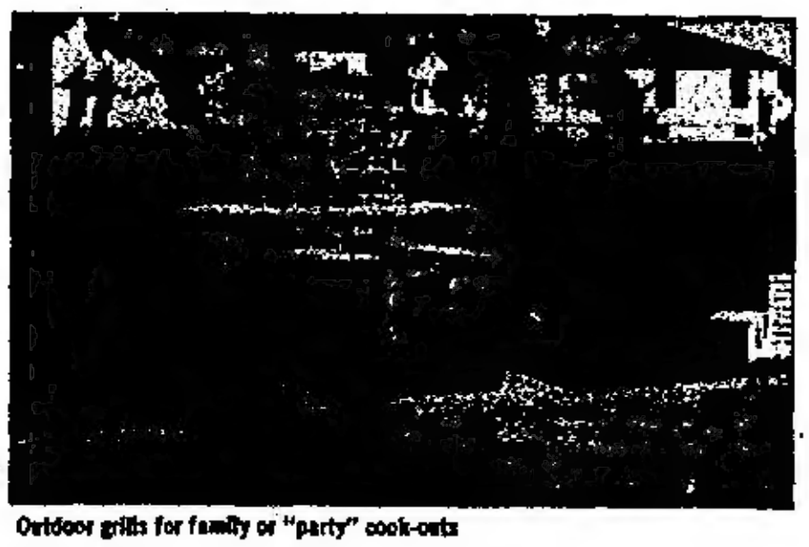

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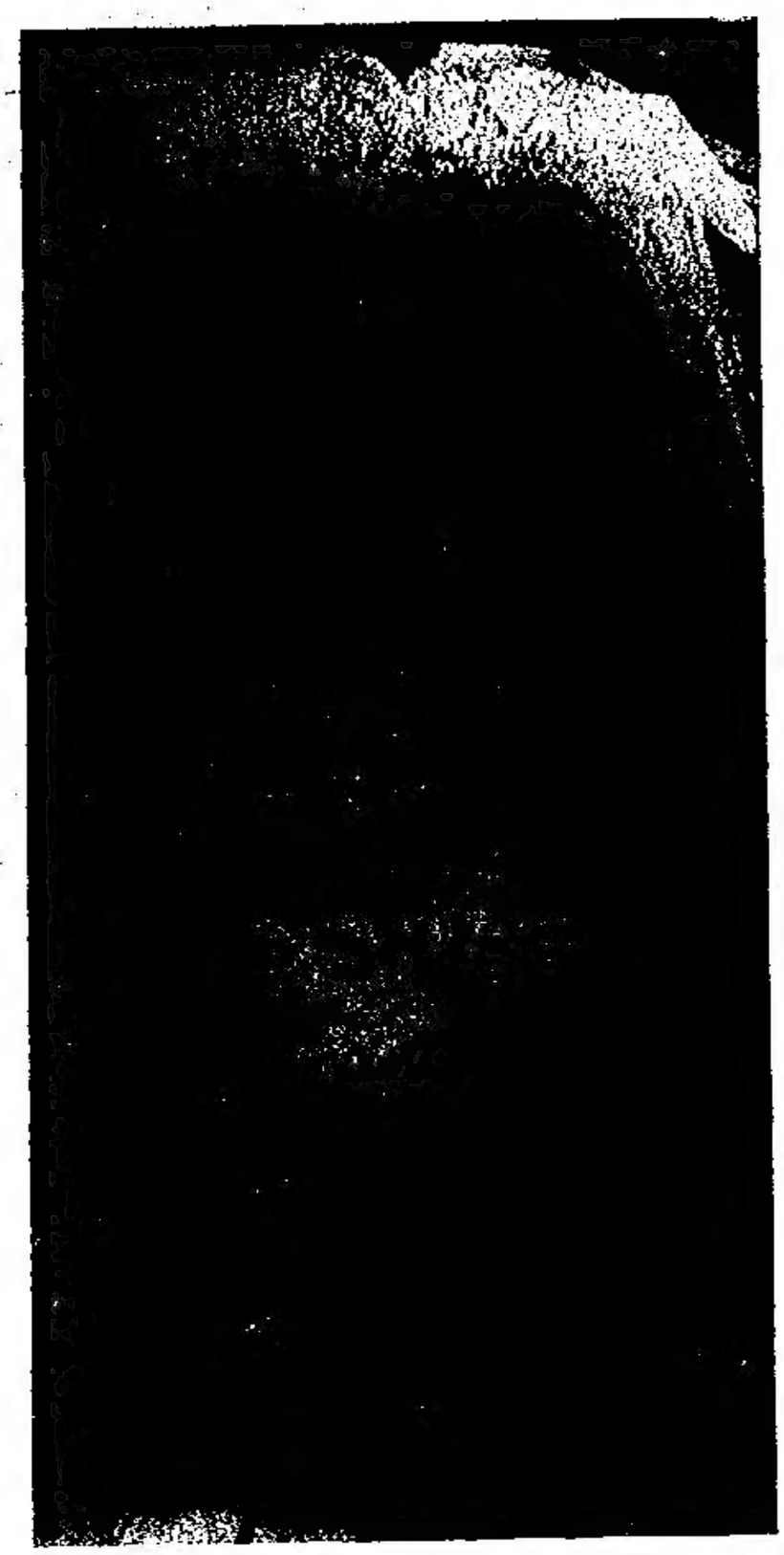
The Canadian Jewish Review, one of only three weekly Audit Bureau of Circulations magazines in Canada, in English, gives wide, city-to-city coverage for your advertising message and reaches a select consumer audience. The Canadian Jewish Review is received every Friday in the mail, and is read by the family groups which gather together for the Sabbath observance on Friday nights. Every issue is a guide to planning and purchasing, through each week. It is a community record; it is informative about the trends in Jewish thought, and the important Jewish world news of the day. The Canadian Jewish Review reaches the business and professional executive; and the homes, where quality and prestige of goods and services are of paramount importance.

J. Ben Block, 652 Grosvenor Avenue, Montreal, left, co-chairman of the 1964 United Talmud Torahs annual maintenance campaign, with David Becker, 4855 Cote St. Luc Road, is shown presenting to Samuel J. Berlind, 5549 Queen Mary Road, at the far left, the Ben Boutel Trophy for meritorious services as the best canvasser in the campaign. Harry Cohen, 2720 Graham Boulevard; and Max Rosenstone, 812 Belmont Avenue, were chairmen of the governor's division. Ninety-two percent of the annual budget has been paid as a result of the three-week campaign.
— Gazette Photo Service



Mrs. Joel Clenman, 3745 Dupuis Avenue, Montreal, above, is the former Miss Bernice Katz, daughter of Mr. and Mrs. Irving Katz, 2625 Kent Avenue. Mr. Clenman, left, is the son of Mr. and Mrs. Frank Clenman, 5729 Northmount Avenue.
— Hy Welt

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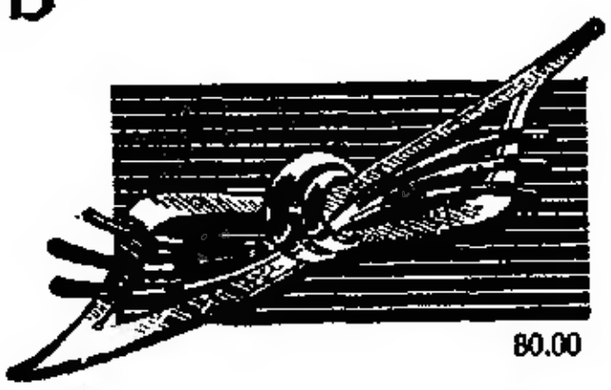

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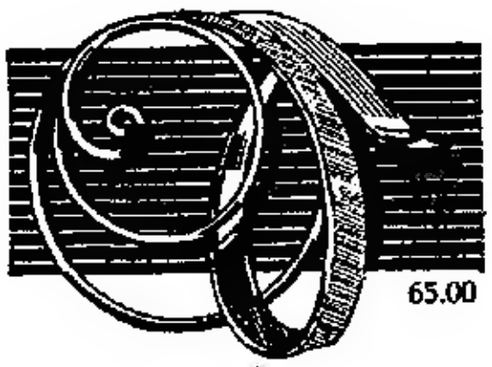

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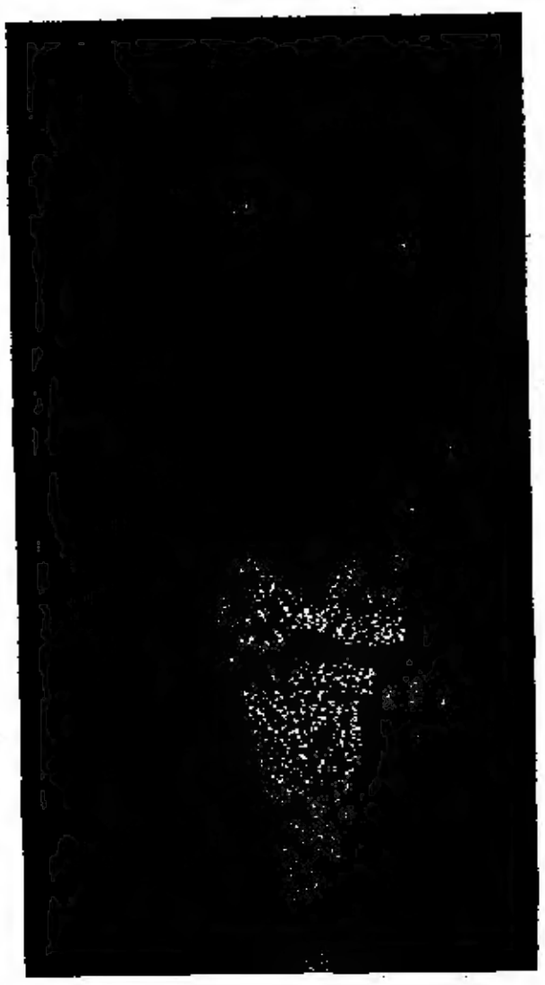
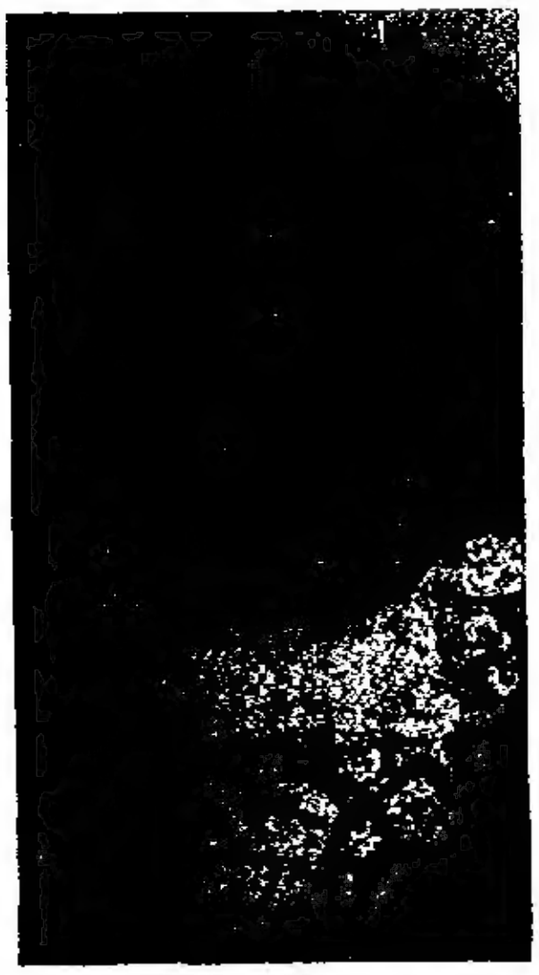


Mrs. Bernard Levin, 4977 Battery Lane, Bethesda, Maryland, right, is the former Miss Shirley Urback, daughter of Mr. and Mrs. Samuel Urback, 1 Peveril Hill Road North, Toronto. Dr. Levin is the son of Mr. and Mrs. Abraham Levin, of New York.



— Famous Studio

Officers of the Women's Federation of the Combined Jewish Appeal, of Montreal are: left to right, Mrs. Myer Sager, 22 Grenville Avenue, social secretary; Mrs. Alan Finestone, 4840 Roslyn Avenue; Mrs. Bernard Lande, 4353 Westmount Avenue, vice-presidents; Mrs. J. J. Block, 49 Sunnyside Avenue, president; Mrs. Irvin Gertsman, 3 Sunnyside Avenue; Mrs. J. A. Lyons Heppner, 3766 Vendome Avenue; vice-presidents; Mrs. Arnold Fisher, 940 Mountrieff Avenue; and Mrs. David L. Nadler, 28 Cressy Road, secretaries.

— Drummond Photos

Jeffrey, aged five years, below; and Nanette, four, above, are the children of Mr. and Mrs. Jack Climans, 21 Ridgewood Road, Toronto.

— Horvath Photography

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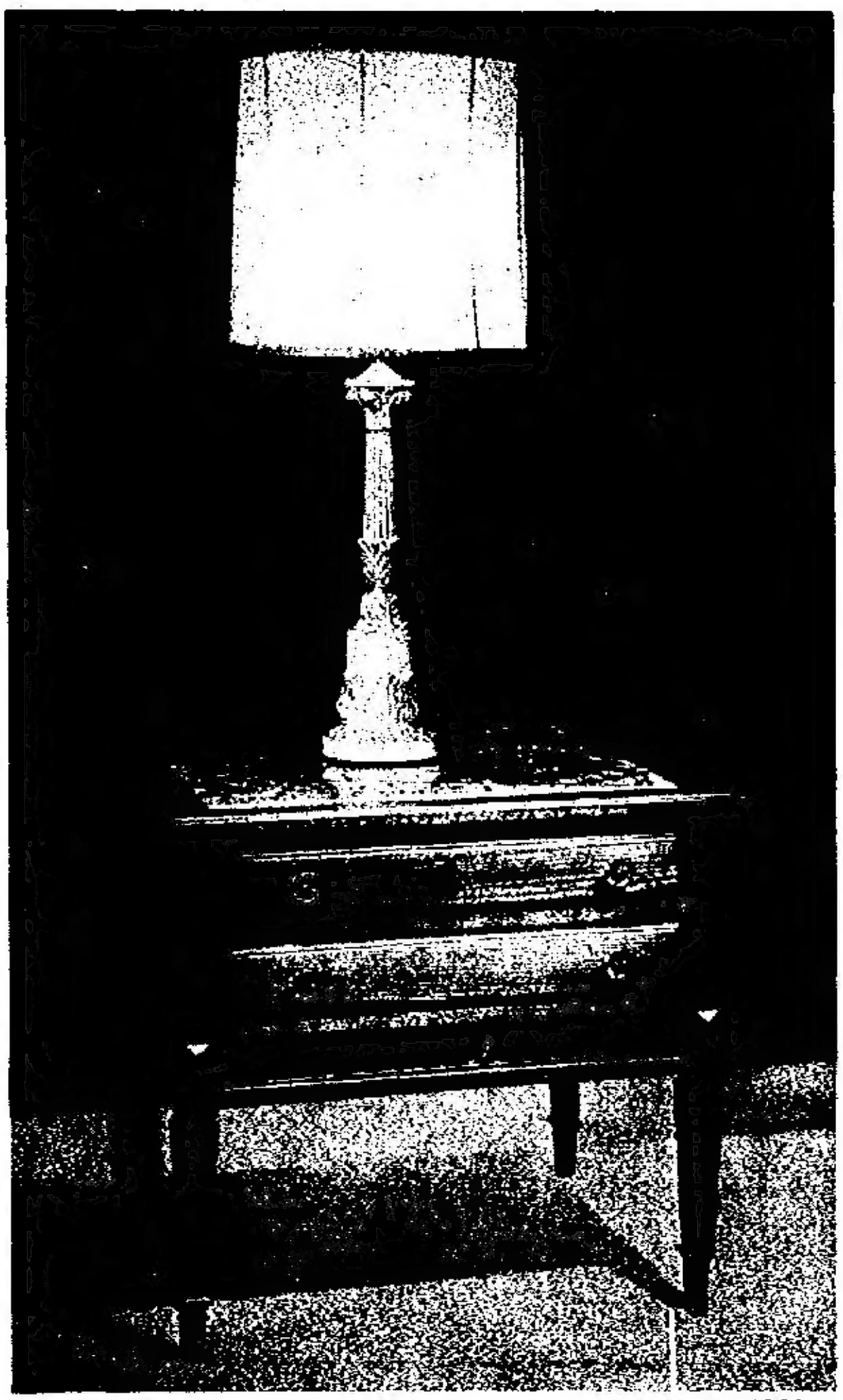

1403 M

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Left to right are: Samuel Bronfman, 15 Belvedere Road, Montreal; Professor Irving Brecher, 1343 Dumfries Road; Chancellor R. E. Powell, of McGill University, 1236 Redpath Crescent; and Dr. H. Rocke Robertson, 604 Clarke Avenue, the principal and vice-chancellor of McGill University. The photograph was taken on the occasion of the establishment at McGill of a Centre for Developing-Area Studies, designed to help Canadians to comprehend and assess the needs of developing nations. Professor Brecher, a McGill graduate, is director of the Centre, of which Mr. Bronfman has underwritten the first two years of operation. The executive committee assisting Professor Brecher will be: his brother, Professor Michael Brecher, and Professors Theo. Hills, Karl Levitt, David MacFarlane, Aileen Ross, and Richard Salisbury. A number of fellowships are planned, the holders to be known as Samuel Bronfman Fellows; and there will be appointments of Samuel Bronfman Visiting Professors. Mr. Bronfman is past president of the Canadian Jewish Congress; and chairman of the North American Executive of the World Jewish Congress.

His interests as a benefactor are manifold.

— David Bier

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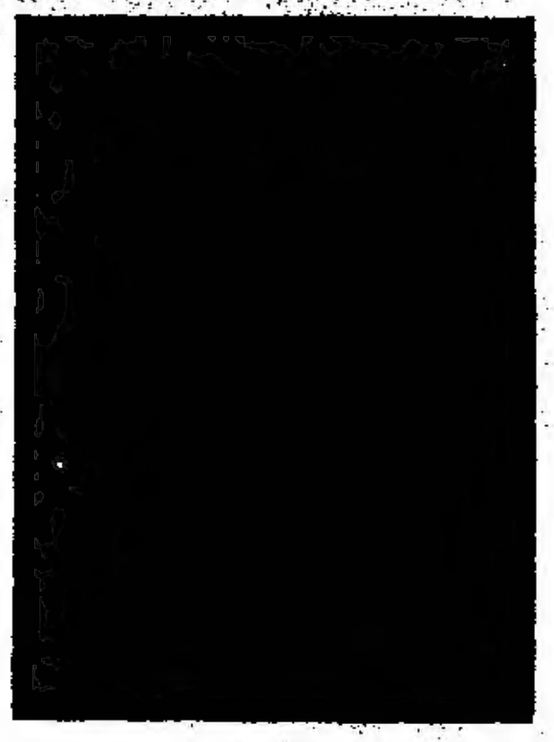
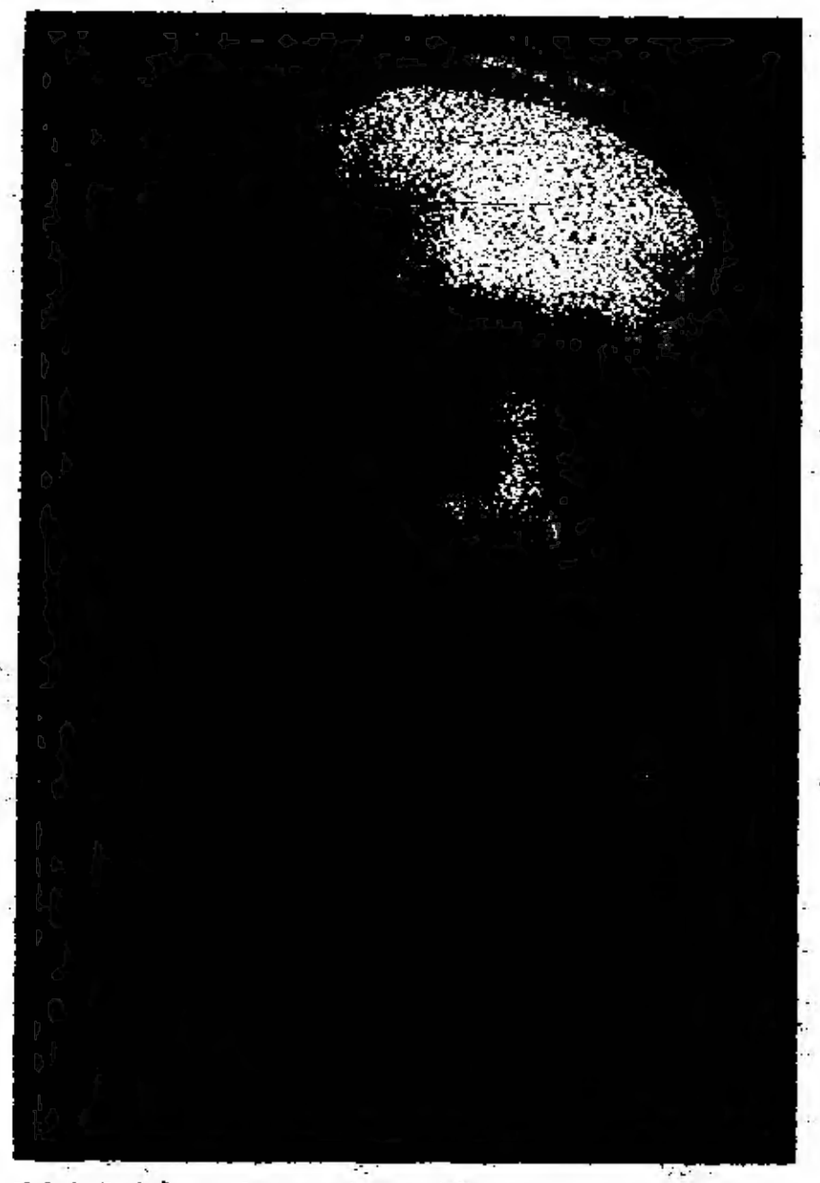
Nosh Torno, 155 Cumberland Avenue, Toronto, right, is a past chairman of the United Jewish Appeal, of Toronto; chairman of the Research Committee of New Mount Sinai Hospital; and member of the board of directors. Mr. Torno is married to the former Mrs. Rose Rein Laine; and has a step-son, Michael Laine. Mr. Torno was a lieutenant in the Royal Canadian Naval Volunteer Reserve during the war. Mr. Torno was elected to the board of directors of the Consumers' Gas Company, in accordance with the company's policy of electing directors who have interests, not only in the company's operating territory, but with a knowledge of Canadian and world affairs which have a major effect on the company's business. Mr. Torno is a director of Cemp Investments (Ontario) Ltd.; Canada Trust — Huron & Erie; Jordan Wines; Distillers Corporation — Seagrams Ltd.; and Puerto Rico Distillers, Inc. He also has international interests and is a director of Meyers Rum Co.; Consolidated International Corporation; Trelawney Estates Ltd.; Cecil B. Facey Ltd.; Industrial Commercial Developments Ltd. (all of Kingston, Jamaica) and Ronrico de Mexico, S. A.





Meisch Ravitch, 11 St. Catherine Road, Montreal, above, distinguished Yiddish poet, writer, literary critic, and cultural leader, has contributed for fifty years to Jewish literary creativity. Mr. Ravitch has a son, who is a famous painter in Israel, and daughter-in-law, Mr. and Mrs. Yossel Bergner (Audrey); a daughter, Miss Ruth Bergner, who is a dancer, of Melbourne, Australia; and a granddaughter, Hinda Bergner, aged nine years. He is the brother of Herz Bergner, a novelist, of Melbourne. Mr. Ravitch is the son of the late Mr. and Mrs. Ephraim Bergner, of Galicia, Poland. Mrs. Bergner wrote memoirs of her life which were published in Canada.

— Canada Wide

Harry Shapiro, 2 Strathearn Road, Toronto, left, is the artist who has so much to say that he had to write an enchanting book and also to paint some of the pictures for it in a new way. In "Through My Eyes" Mr. Shapiro takes the reader into Israel with him on his recent visit with his observations, reminiscences, and sixteen beautiful colour reproductions painted in his own method with pigments from particles of coloured glass, brick, and tile ground up in his pharmaceutical mortar and pestle. For Mr. Shapiro is a graduate of the Ontario College of Pharmacy, holds the Bachelor of Pharmacy degree from the University of Toronto, and operated a drugstore for thirty years. In his youth he had been an artist. At fifty he became semi-retired and free to follow a more colourful life through which he is now able to enrich others with his indescribably beautiful and original pictures, wonderfully photographed for his book and suitable for framing. On May 9-16 the artist will exhibit thirty crushed stone productions at the Fine Art Gallery, Central Library, in Toronto. Some will be "Impressions in A New Dimension".

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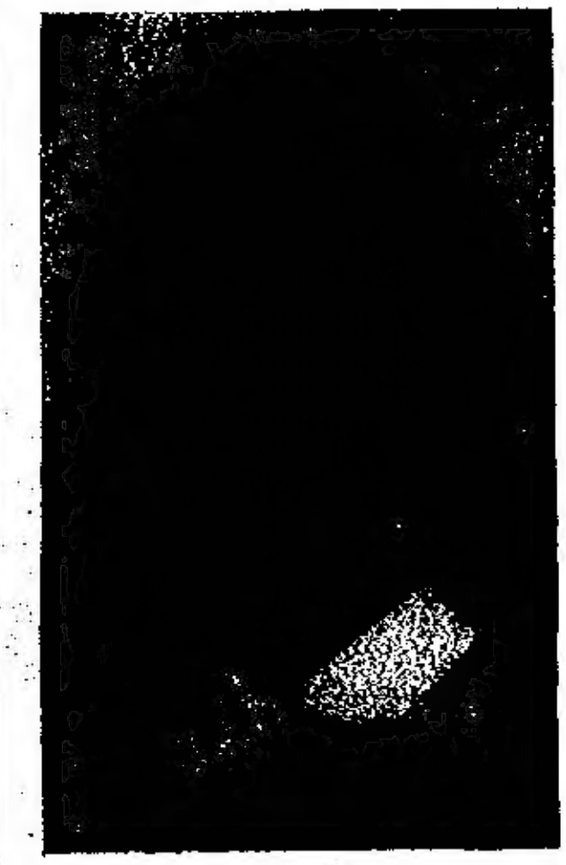
Carol, aged nine years, above, is the daughter of Mr. and Mrs. Monroe Rovins, 3865 Ramezay Road, Montreal; sister of David, aged fourteen years; granddaughter of Mrs. Charles N. Sommer, 3980 Cote des Neiges Road, and the late Mr. Sommer; and of the late Mr. and Mrs. J. Rovins.

— Ashley and Crippen

Nili, aged six years, and Orna, four, right, are the daughters of Mr. and Mrs. Murray Laimon, 24 Bainbridge Avenue, Toronto; granddaughters of Mr. and Mrs. Abraham Nadler, of Haifa, Israel; and of Mr. and Mrs. Benjamin Laimon, of Tel Aviv, Israel; great-granddaughter of Mrs. Faiga Nadler, of Haifa.

— Horvath Photography

Robin, aged eight and one-half years; and Randi, twenty-two months; below, are the children of Mr. and Mrs. Samuel Madonik, 96 Highland Hill, Toronto; grandchildren of Mrs. Bessie Berman; Mrs. Annie Madonik; and great-grandchildren of Mrs. Freda Lieberman, all of Toronto.



Linda Hannah, aged three years, below, is the daughter of Mr. and Mrs. William Borovoy, 92 Baycrest Avenue, Toronto; granddaughter of Mr. and Mrs. Paul Rosenberg, 337 Arlington Avenue; and of Mr. and Mrs. Lesres Borovoy, 98 Brookview Drive.

— Horvath Photography

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Jacqueline, aged ten years, below, is the daughter of Mr. and Mrs. Ben Grosbein, 5 Flanders Road, Toronto; granddaughter of Mr. and Mrs. Nathan Grosbein, 141 Dunvegan Avenue; and of Mr. and Mrs. Max Joseph, 1065 Eglinton Avenue West.

— Famous Studio

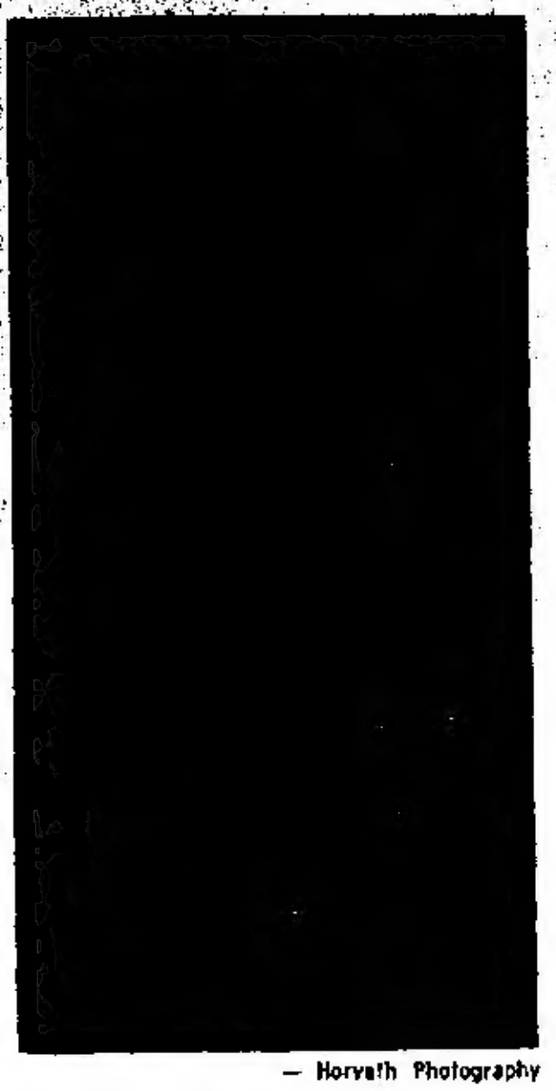
Michelle, above, aged two and one-half years, is the daughter of Mr. and Mrs. Harvey Jukes, 4858 Bathurst Street, Toronto; granddaughter of Mr. and Mrs. S. Jukes, 3890 Bathurst Street; and of Mr. and Mrs. H. Davidson, 109 Whitley Avenue.

— Famous Studio

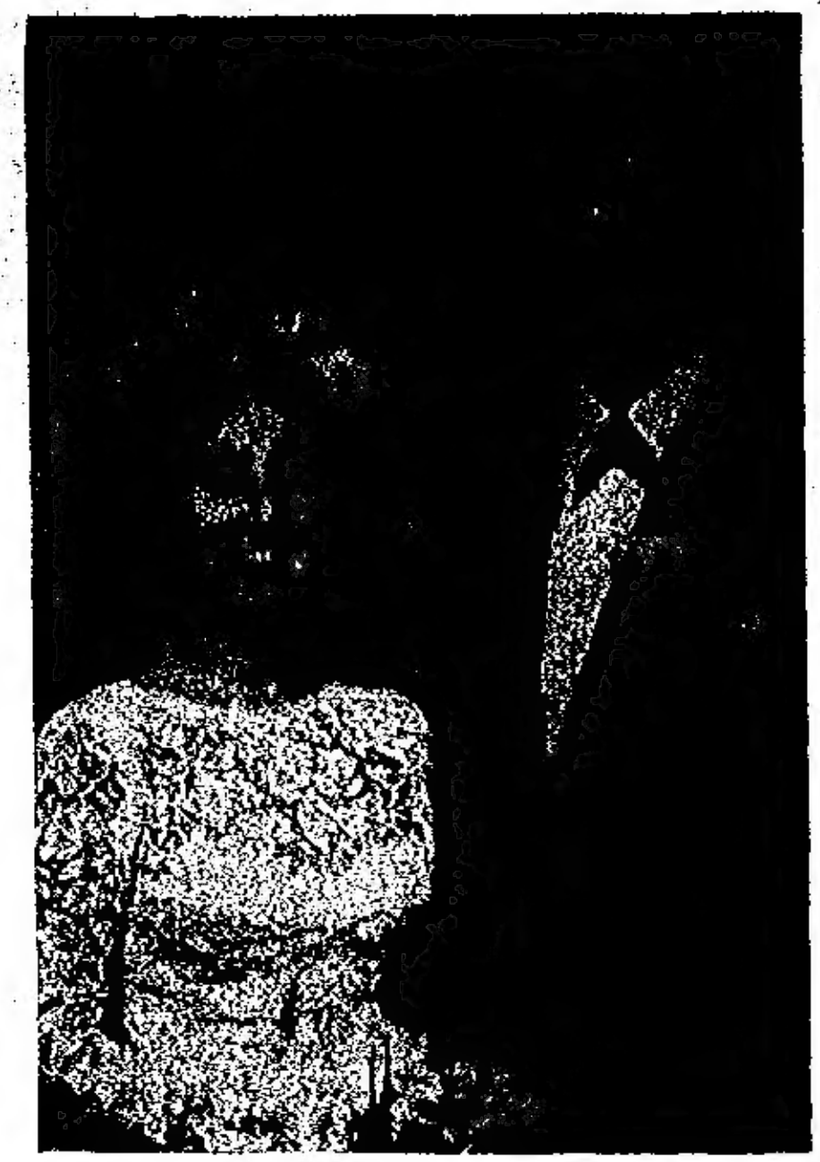
Mrs. Gordon Erwin Naimer, 8105 Cote St. Luc Road, Montreal, above, is the former Miss Dulcie Evin, daughter of Mr. and Mrs. Harry Evin, 4535 Mayfair Avenue. Mr. Naimer is the son of Mr. and Mrs. Jack Naimer, 575 Glengarry Street. Mrs. Naimer is the twin sister of Miss Donna Evin.

— Drummond Photos

Mrs. Philip Weinberg, 655 Briar Hill Avenue, Toronto, below, is the former Miss Rose Freedman, daughter of Mr. and Mrs. Harry Freedman, 1110 Bloor Street West. Mr. Weinberg is the son of Mr. and Mrs. Abraham Weinberg, 141 Rannechburn Avenue.



— Horvath Photography

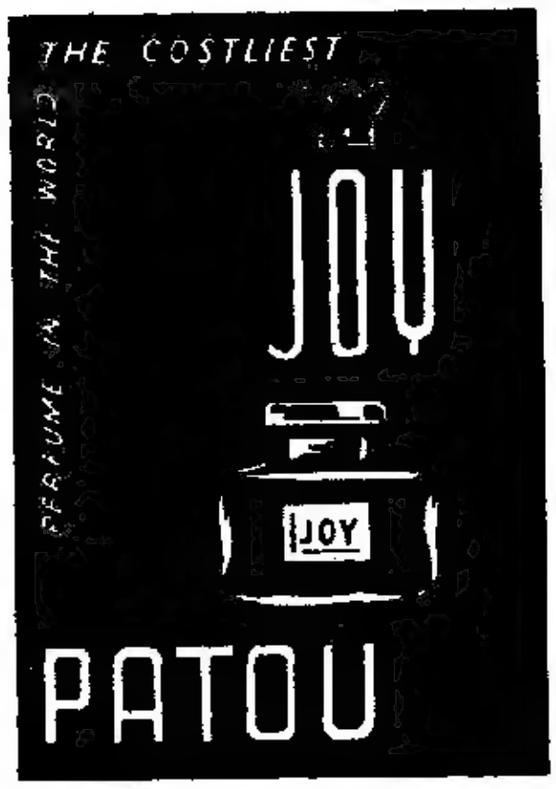


Mrs. Isadore Rosenblatt, 5370 Macdonald Avenue, Montreal, above, is the former Miss Eleanor Lazarus, daughter of Mrs. Bertha Lazarus, 5344 Newman Place, and the late Samuel Lazarus. Mr. Rosenblatt is the son of Mr. and Mrs. Max Rosenblatt, 4720 Dorval Avenue.

— Hy Welt

— William Dunn

Mrs. Frank Godfrey, 2500 Bathurst Street, Toronto, and Mrs. Frederick Bookman, 200 Vesta Drive, were chairmen of the Ball at the Royal York Hotel, of New Mount Sinai Hospital, in Toronto.



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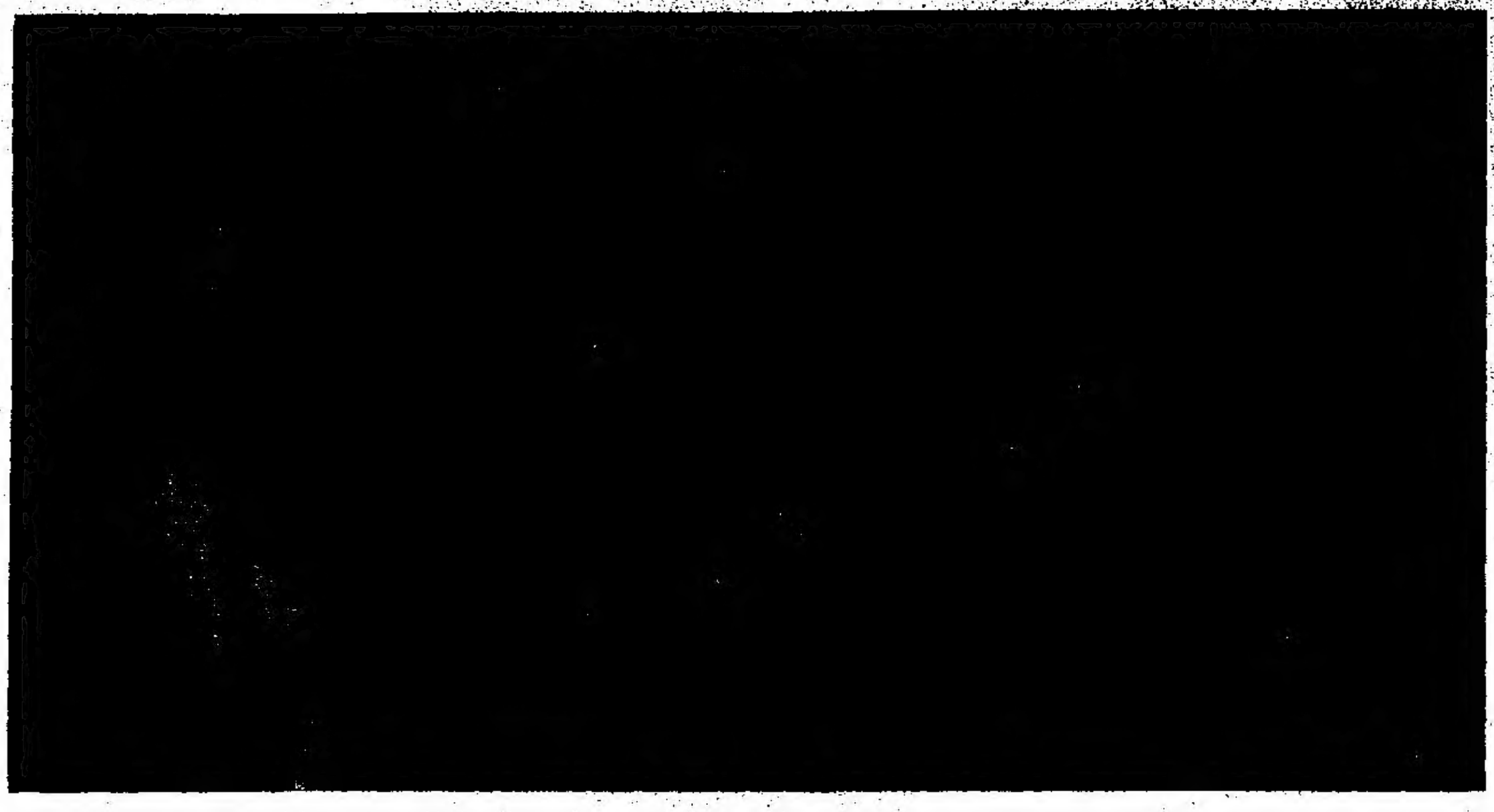

His Worship, Mayor Philip Givens, of Toronto, Ont.; Michael, aged four years; Eleanor, eleven; and Mrs. Givens, reside at 76 Caribou Avenue. Mayor Givens, aged forty-one years, was born and brought up in Spadina Riding. He is the son of Mr. and Mrs. Hyman Givens, 566 Melrose Avenue. Mrs. Givens is the daughter of Mr. and Mrs. P. Rubin, 384 Carlaigh Boulevard. Mayor Givens financed his course through the University of Toronto by obtaining bursaries; and by working for five summers on the blast furnace of the Steel Company of Canada; and one summer as a labourer, lacquering the insides of used lard drums at Canada Packers. He is a graduate of Harbord Collegiate Institute; of the Honours Course in Political Science and Economics at the University of Toronto; and of Osgoode Hall Law School. He was appointed Queen's Counsel in 1962. He was Alderman of Ward Five for nine years; led the poll for eight of these nine years; and was therefore representative of the City of Toronto on the Metropolitan Council as well as the City Council; was elected controller, 1961-1962; re-elected in 1963-1964; was vice-chairman and president of Council; and as such was Budget Chief. Appointed Mayor in November 25, 1962, he is on his thirteenth year on the Council; and has been chairman of many committees concerned with running affairs of Toronto. Mayor Givens has been on the board of directors of: Canadian National Exhibition; Health League of Canada; Canadian Council of Christians and Jews; Toronto General, New Mount Sinai, Western Hospitals; Toronto Planning Board; North Toronto Community Centre; is president of the Zionist Council; chairman of Central Region, United Israel Appeal; on the national executive of the Zionist Organization; Men's Service Council; United Jewish Appeal; Bnai Brith; and other organizations.

— Herb Nott

SPECIAL GREETINGS
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May this season bring
inspiration and joy into your home,
and happiness
be yours throughout the year

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— Hy Welt

Mrs. Daniel Wolfson, 3510 Bedford Road, Montreal, left, is the former Miss Riva Schreger, daughter of Mr. and Mrs. Sidney Schreger, 7779 Shiart Avenue. Mr. Wolfson, below, is the son of Mr. and Mrs. Peter Wolfson, 760 Bloomfield Avenue.

Martin Jacob Black, above, son of Mr. and Mrs. Sidney Black, 4236 Melrose Avenue, Montreal, graduated from McGill University with the Bachelor of Science degree. He honoured in Biochemistry. He was publicity director for Treasure Van; World University Service; and Combined Charities; rushing chairman for Sigma Alpha Mu Fraternity; vice-chairman of the Red Feather Blitz; and participated in intramural sports; and Junior Varsity football. He is continuing his studies at New York Medical College, in New York.

William Deskin, 3280 Ridgewood Avenue, Montreal, below, is president of the National Garment Salesmen's Association of Canada. Mr. Deskin has been a national officer for a number of years. He represents Canadian fashion merchandise in the Maritime Provinces. Mr. and Mrs. Deskin have two sons, Robert, aged fifteen years; and Andrew, twelve; and are active in the Home and School Association. Mrs. Deskin is the former Miss Beth Tannenbaum, daughter of Dr. David Tannenbaum, of Montreal, and the late Mrs. Hannah Tannenbaum. Mr. Deskin is the son of Mr. and Mrs. Michael Deskin, of Los Angeles, Calif.

— Jack Markow

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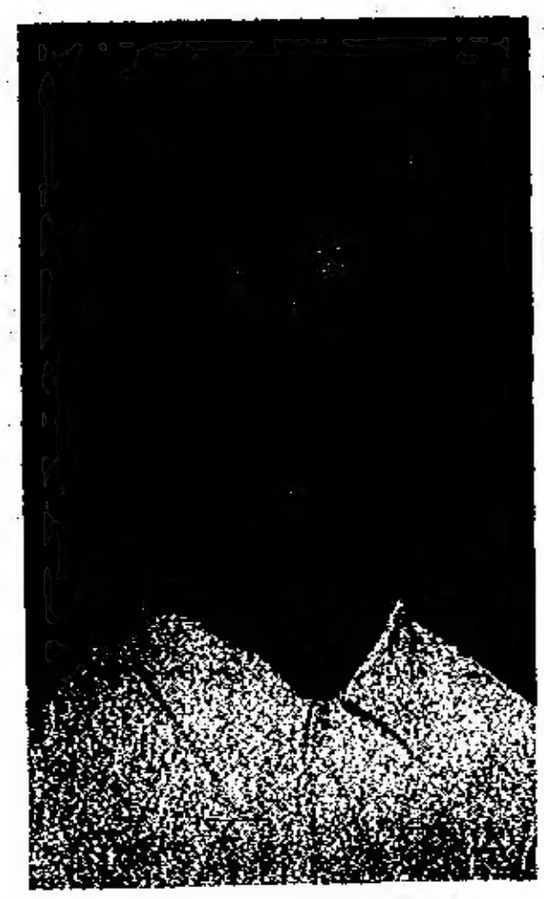
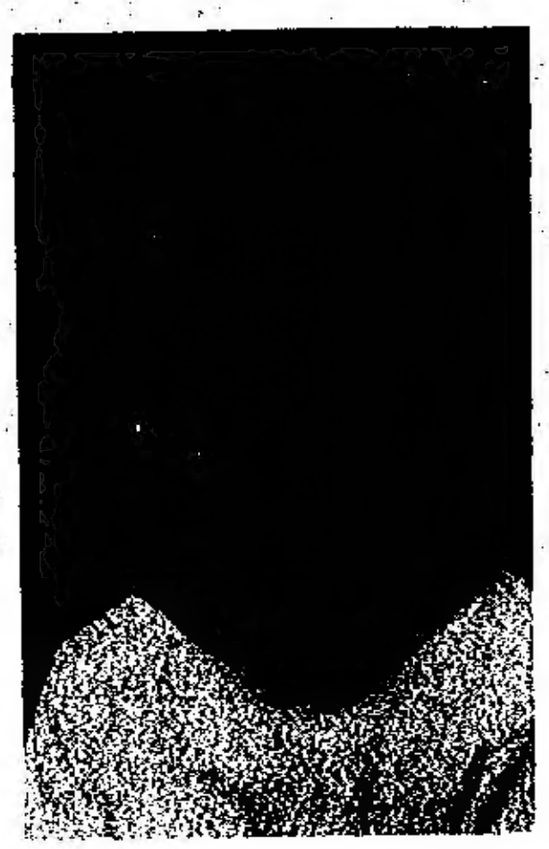
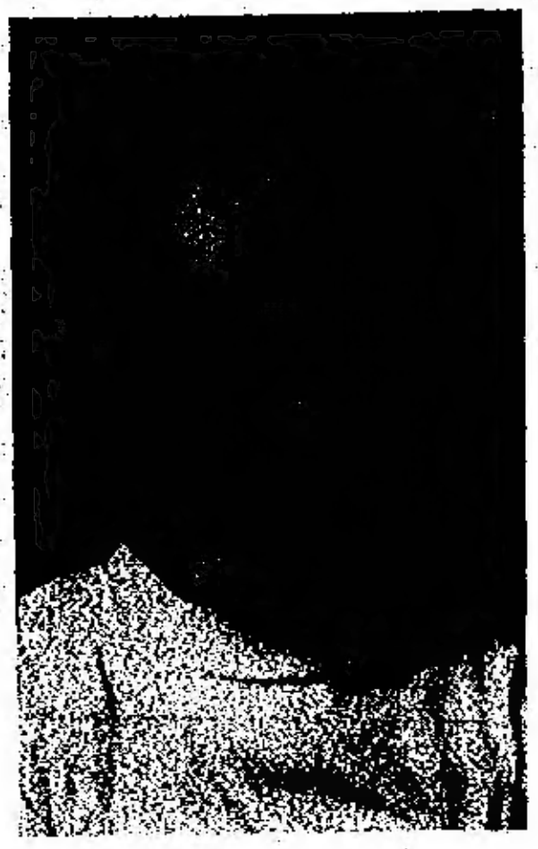


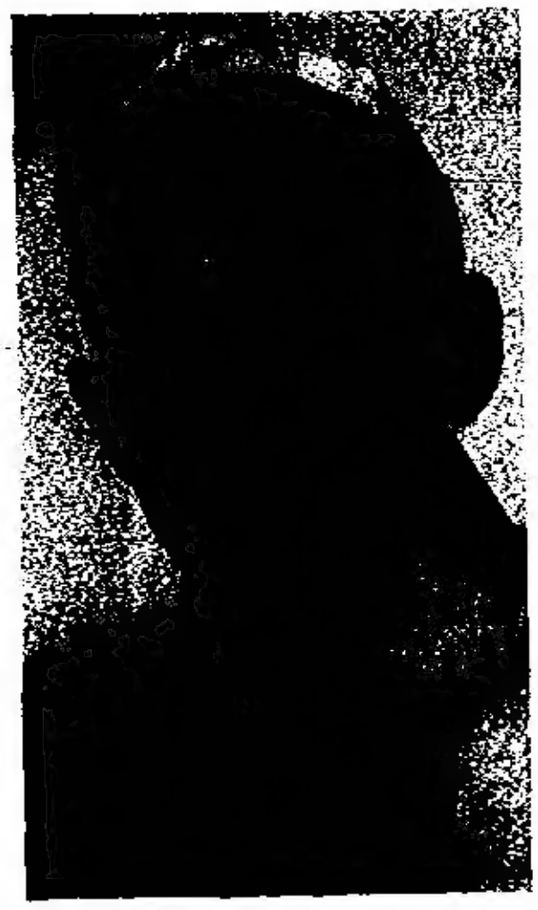


Michael, aged six and one-half years, above, left, and his brother, David, four and one-half, above, are the sons of Mr. and Mrs. Joseph Abramson, 2052 Ekers Avenue, Montreal; brothers of Ian, aged one year; grandsons of Mr. and Mrs. Ralph Orleans, 5473 Hutchison Street; and of Mr. and Mrs. Moses Abramson, 5705 Westminster Avenue.

— Hy Welt



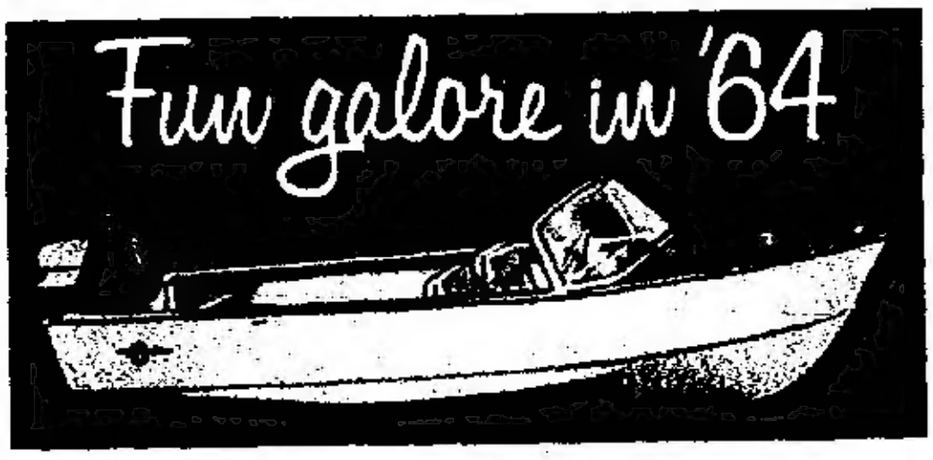
Robert Mark, aged eight years, above, left; Laurie Gay, five, left; and Jeffrey Joel, above, two, are the children of Dr. and Mrs. Irving Keven, 63 Rolliscourt Drive, Toronto; grandchildren of Mr. and Mrs. Max Epstein, 102 Rajah Street; and of Mr. and Mrs. Herbert Keven, 75 Wolf Street, Kingston, Ont.



Barry Joseph, aged thirteen years, right, is the son of Mr. and Mrs. Ray Lerner, 6 Alonzo Road, Toronto; brother of Lawrence, fifteen; and Frederick, nine; grandson of Mr. and Mrs. Samuel Lerner, of Toronto; and of Mrs. Esther Marcovitch, of Montreal, Que.

— Horvath Photography

— Horvath Photography



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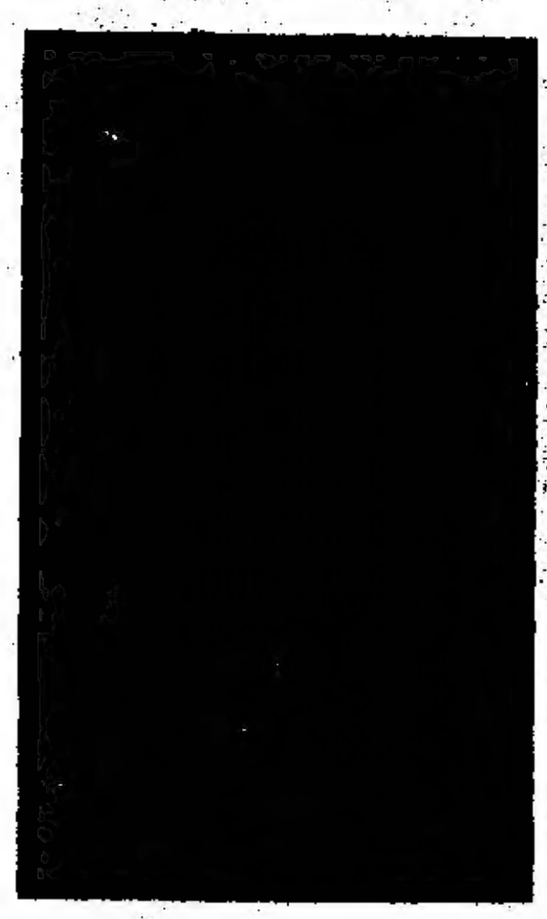

Ammon Altschuler, above, son of Mr. and Mrs. K. Altschuler, 5612 Morton Road, Montreal, graduated from McGill University with the Bachelor of Science degree. He is continuing his studies at the University of Michigan, in Ann Arbor, Faculty of Business Administration.

Law Solomon Lewis, above, son of Mr. and Mrs. Reginald Lewis, 4877 Dornal Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree. He won Distinction in the General Course, and a University Scholarship. He took part in the Blood Drive; Combined Charities; was a member of Hillel Foundation; and played intra-mural touch football. He is in McGill Faculty of Medicine.

Dr. Stanley S. Blicker, 6211 Lennox Avenue, Montreal, left, son of Mr. and Mrs. J. Blicker, 4585 Dornal Avenue, Montreal, graduated from McGill University from the Faculty of Medicine. He was a member of Zeta Beta Tau Fraternity; Intercollegiate Debating Team; chairman of the Debating Team for the Faculty of Arts and Science. He is interning at the Royal Victoria Hospital in Montreal. His wife is the former Miss Sandra Kushner, daughter of Mr. and Mrs. A. Kushner, 376 Wiseman Avenue, Montreal.

Norman Sheldon Kassner, below, son of Mr. and Mrs. Abraham J. Kassner, 4878 Mira Road, Montreal, graduated from McGill University with a Bachelor of Arts degree. He majored in Economics. He was chairman of "Old McGill", the McGill Annual; chairman of the Blood Drive for the Faculty of Arts and Science; member of the Debating Society; and had been vice-president of Zeta Beta Tau Fraternity. He is continuing for the Law degree at McGill.

Dr. Stephen Irwin Goodman, below, son of Mr. and Mrs. H. B. Goodman, 6262 Westbury Avenue, Montreal, graduated from McGill University from the Faculty of Medicine, having previously received the Bachelor of Science degree from from McGill. He was a member of Alpha Omega Alpha, Honour Medical Society. He is interning at the Jewish General Hospital in Montreal.

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Mrs. Marvin Nowser, 2515 Bathurst Street, Toronto, upper right, is the former Miss Shirley Greenspan, daughter of Mr. and Mrs. Morris W. Greenspan, 129 Dufferin Avenue. Mr. Nowser is the son of Mr. and Mrs. Samuel Nowser, 55 Concord Avenue; brother of Cyril Nowser, 90 Westgate Boulevard; and of Stanley Nowser, 1 Romar Crescent. Mrs. Nowser graduated from the University of Toronto with the Bachelor of Arts Degree and is now teaching at Queen Victoria Public School. Mr. Nowser is a graduate Chartered Accountant.

— Dale Studio

❀ ❀ ❀

Mrs. Martin Tesher, of Berkeley, Calif., lower right, is the former Miss Eleanor Sheila Goldman, daughter of Mr. and Mrs. Phillip Goldman, 382 Certleigh Boulevard, Toronto. Dr. Tesher is the son of Mrs. and Mrs. Jack Tesher, 274 Chaplin Crescent. He is a graduate in medicine of Queen's University, in Kingston, Ont.; and a resident at Herrick Memorial Hospital, in Berkeley. Mrs. Tesher is a graduate of the University of Toronto, with the Bachelor of Arts degree.

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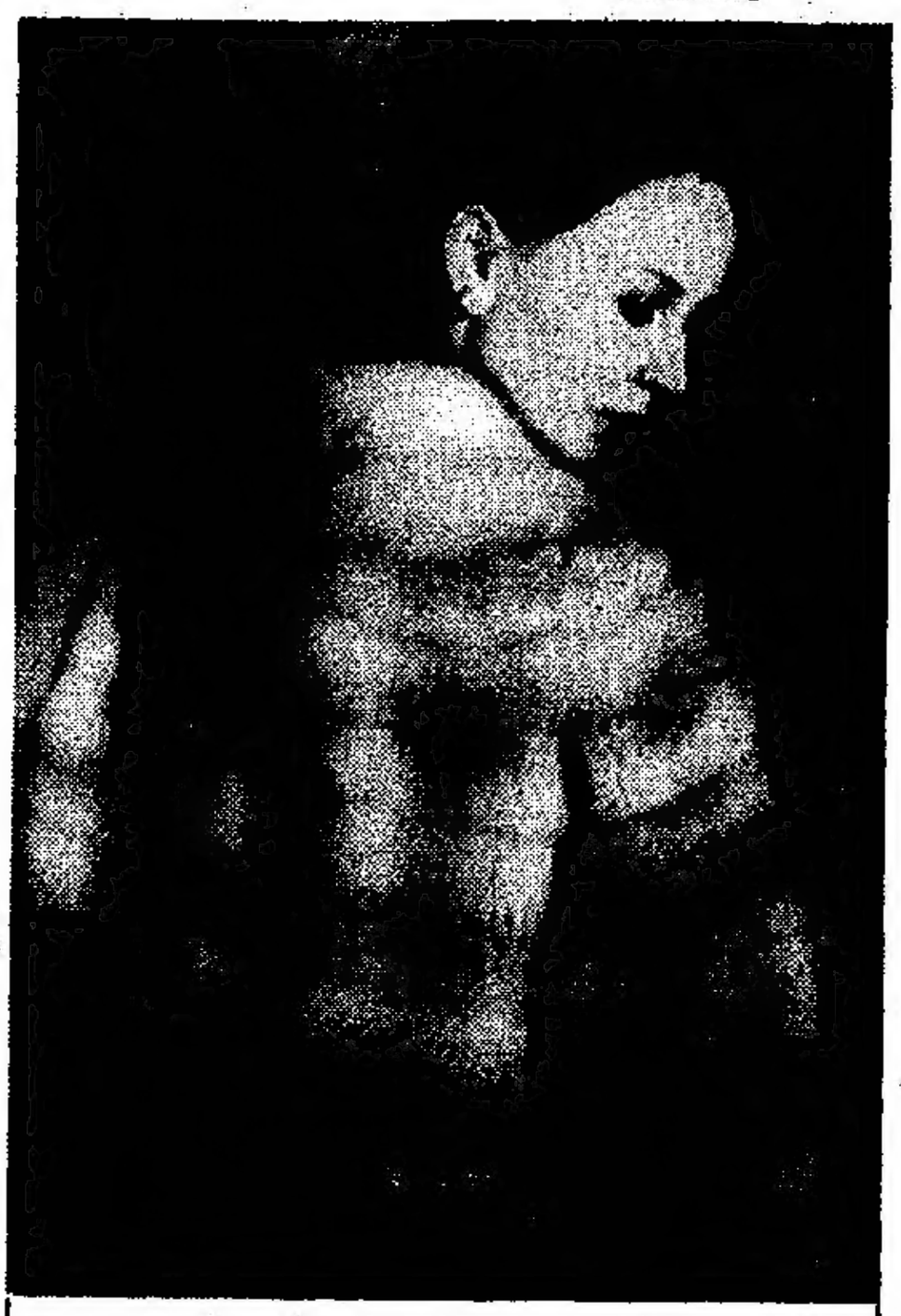

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Other Mink Jackets, Stoles, from $650

*Canada Mink Breeders †Emba Mink Breeders

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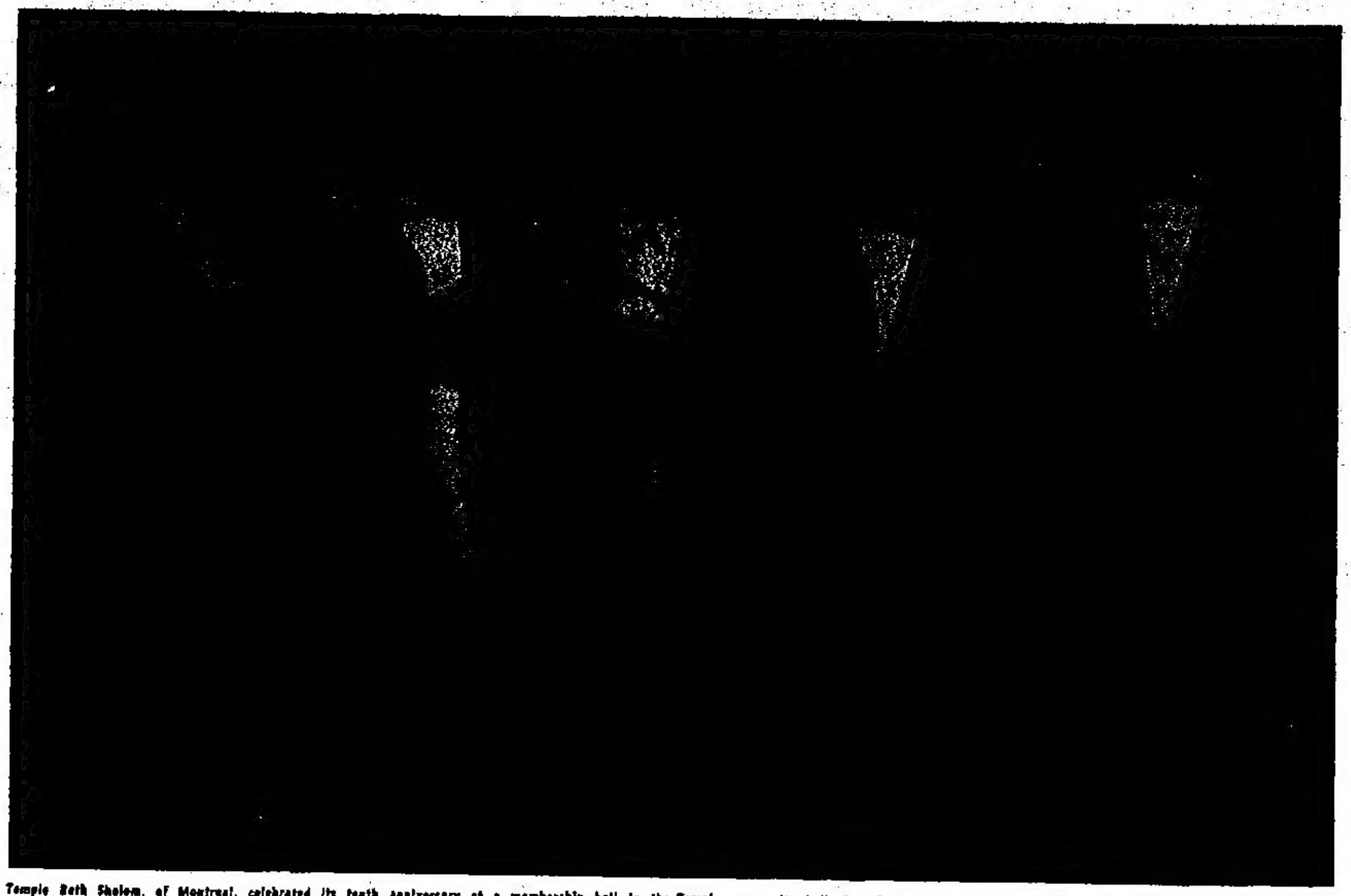

Temple Beth Sholom, of Montreal, celebrated its tenth anniversary at a membership ball in the Temple community hall. Seated at the head table were, from left to right: Cantor Luciano Della Pergola, and Mrs. Pergola, 4982 Montclair Avenue; Harry Halton, and Mrs. Halton, 5594 Macdonald Avenue; Harry Wolfe, and Mrs. Wolfe, 31 Willow Avenue; Rabbi Daniel Davis, of New York, the guest speaker; Mrs. Poller, and Rabbi H. Leonard Poller, 5777 Westluke Street.

— Wal-Mir

Mrs. Isaac Geist, 1 Elise Terrace, Toronto, above, is the former Miss Aviva Goldach, daughter of Jerry Goldach, 211 Arlington Avenue, and the late Mrs. Mary Goldach. Mr. Geist is the son of Mr. and Mrs. John Geist, 25 Beatrice Street.

— Horvath Photography

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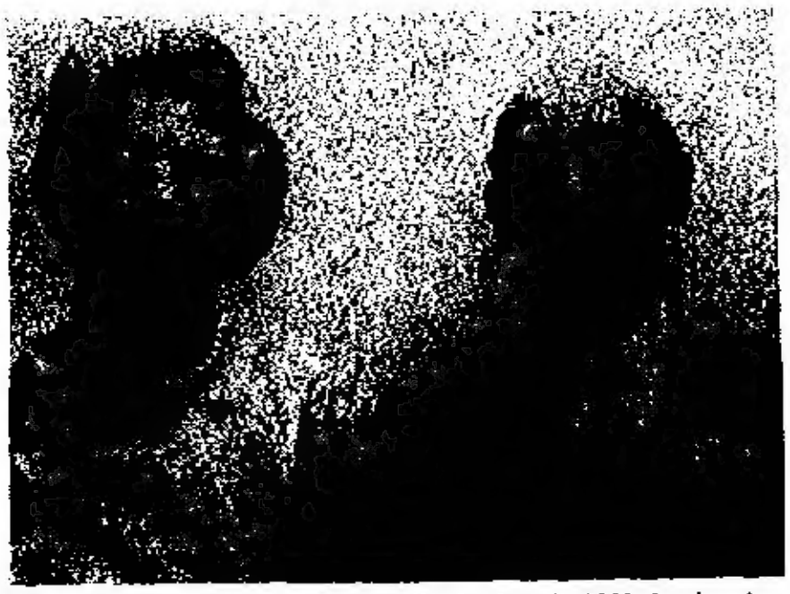
Mrs. Steven Tabac, of Ann Arbor, Mich., is the former Miss Corlene Schneider, daughter of Mr. and Mrs. Harry S. Schneider, 5301 King Edward Avenue, Montreal. Mr. Tabac is the son of Mr. and Mrs. Arthur Tabac, 5491 Van Horne Avenue. Mr. Tabac, a graduate of McGill University, with the Bachelor of Commerce degree; is studying at the University of Michigan, in Ann Arbor, for the Master's degree in Business Administration. He is a member of Alpha Kappa Psi, professional business fraternity; and Beta Alpha Psi, honorary accounting fraternity. Mrs. Tabac is a graduate of Macdonald College, School for Teachers.

— Hy Welt



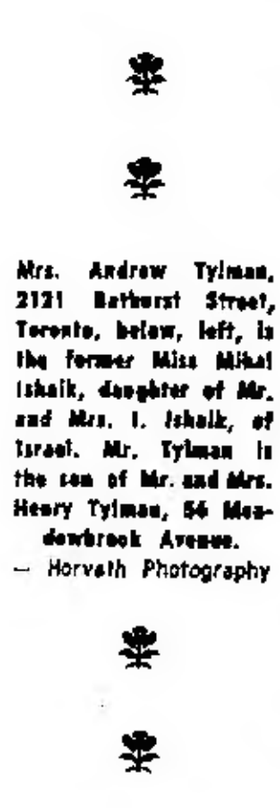
Mr. and Mrs. Louis Kligman (nee Baila Gershman), 8309 Querbes Avenue, Montreal, celebrated their fiftieth wedding anniversary. They have four sons, and three daughters-in-law: Mr. and Mrs. Harry Kligman, 5244 Barden Avenue; Mr. and Mrs. Jack Kligman, 8307 Querbes Avenue; Mr. and Mrs. Harold Kligman, 6566 Trans Island Avenue; Samuel Kligman, 2760 Darlington Place; two sons-in-law, and daughters: Mr. and Mrs. Samuel Gold (Jean), of Los Angeles, Calif.; and Mr. and Mrs. Abe Zeiger (Lea), of Brooklyn, N.Y.; nine grandchildren: Morton, son of Mr. and Mrs. Jack Kligman; Jack, son of Mr. and Mrs. Harry Kligman; Riva, and Judith, daughters of Mr. and Mrs. Harold Kligman; Jack, and Michael Gold; and Harriet, Martin, and Robert Zeiger. Mr. Kligman is the brother of: Harry Kligman, 5050 Bourret Street; Abe Kligman, 4369 Marcil Avenue; Mrs. A. Yancovitch (Fanny), 5574 Woodbury Avenue; Mrs. I. Mauer (Lisa), 3291 Appleton Avenue; and the late Myer Kligman.

Mrs. Morton Caplan, 37 Lord Seaton Road, Toronto, is the former Miss Sharon Lasky, daughter of Mr. and Mrs. H. Lasky, of Galt, Ont. Mr. Caplan is the son of Mr. and Mrs. A. Caplan, of Windsor, Ont.

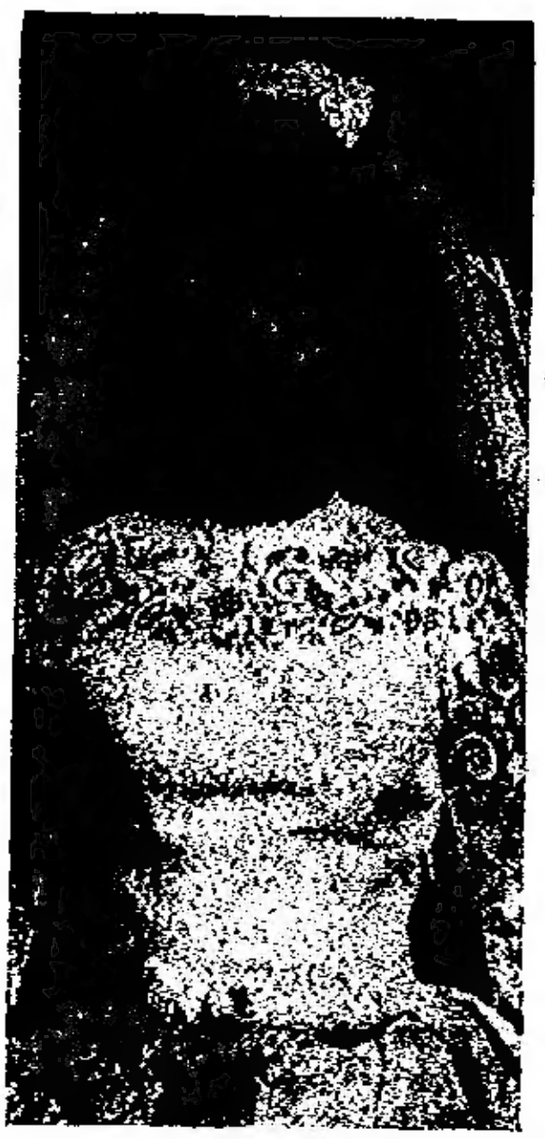
— Horvath Photography

Mrs. Leon Wiernik, 2700 Kent Avenue, Montreal, left, is the former Miss Sandra Blustein, daughter of Mrs. Sophie Blustein, 2845 Darlington Avenue, and the late Abraham Blustein. Mr. Wiernik is the son of the late Mr. and Mrs. A. Wiernik.
— Peri's and Friedman

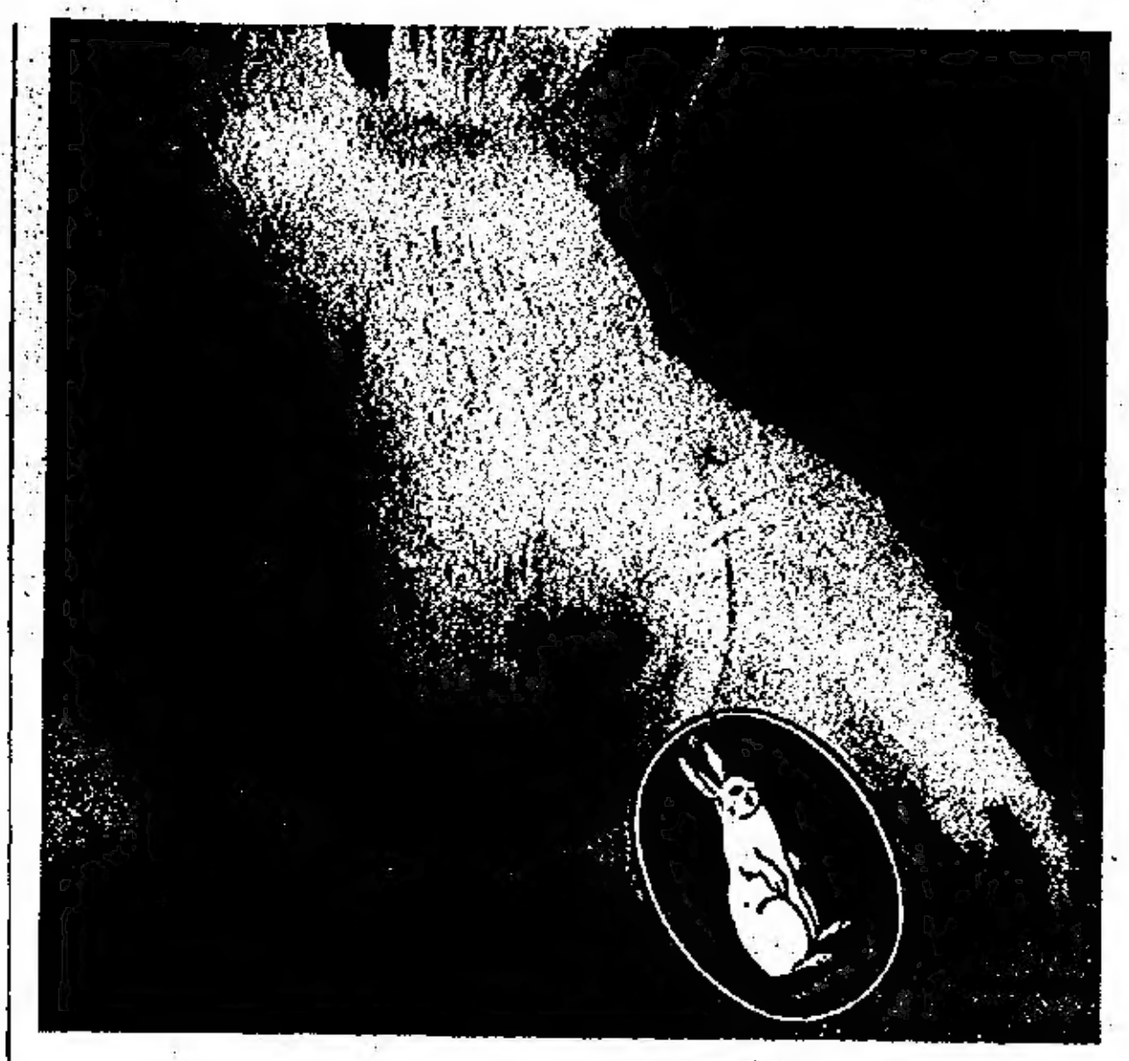
Mrs. Manny Morton, 3420 Bedford Road, Montreal, below, is the former Miss Roslyn Goodman, daughter of Mr. and Mrs. Samuel Goodman, of Caguas, Puerto Rico. Mr. Morton is the son of Mr. and Mrs. Julius Morton, 5520 McLynn Avenue.
— Hy Welt



Mrs. Andrew Tylman, 2121 Bathurst Street, Toronto, below, left, is the former Miss Mihal Ishaik, daughter of Mr. and Mrs. I. Ishaik, of Israel. Mr. Tylman is the son of Mr. and Mrs. Henry Tylman, 56 Meadowbrook Avenue.
— Horvath Photography



Miss Shirley Segal, below, is the daughter of Mrs. and Mrs. Borcus Segal, 5080 Randall Avenue, Montreal; granddaughter of the late Mr. and Mrs. Jacob Weigensberg; and of Frank Segal, and the late Mrs. Rachel Segal; all of Montreal. Miss Segal is a graduate of Monklands High School.



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Left to right are: Mrs. Edward Welkove, 465 Harris Street, Montreal; her mother, Mrs. Louis Rossman, 5209 Durocher Avenue; her granddaughter, Patricia Heidi, aged two years, daughter of Mr. and Mrs. Abraham Lenkov, 495 One Hundred and First Avenue, and her mother. Patricia Heidi is also the granddaughter of Mrs. Gertie Lenkov, 2190 Nantel Street, and the late Peter Lenkov.

— Cornwel Photo

Martin, aged thirteen years, below, is the son of Mr. and Mrs. Abram Banath, 918 Queen Street East, Toronto, brother of Steven, aged ten years; grandson of Mr. and Mrs. Samuel Baker, 506 Castlefield Avenue.

— St. Clair Photo Studio

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Howard Arnold, aged ten and one-half years; Mindy Sheryl, three; and Rhonda Susan, seven and one-half, left, are the children of Mr. and Mrs. Ben Weigensberg, 3920 Plamondon Street, Montreal; grandchildren of Mr. and Mrs. Abraham Weigensberg, 4710 McLynn Avenue; and of the late Mr. and Mrs. Moses Angel, of Ottawa, Ont.; great-grandchildren of Mrs. S. Kathaelson, of Ottawa.
— Elite Studio

Miss Sandra Good, and Myra, two; and Paul, four, right, are the children of Mr. and Mrs. Ernest Good, 46 Coquette Road, Toronto; grandchildren of Joseph Good, 46 Coquette Road, and the late Mrs. Sadie Good; and of the late Mr. and Mrs. Pincus Spring.
— Famous Studio

Sharon, aged ten years, and Arnold, four, left, are the children of Mr. and Mrs. Samuel Miller, 5595 Beaucourt Street, Montreal; grandchildren of Mrs. Esther Farber, 4640 Bourret Street, and the late Abraham Farber; and of the late Mr. and Mrs. J. Miller, of Montreal.
— Perl's and Friedman

Sheldon, aged six years, and Deborah Ruth, three, right, are the children of Mr. and Mrs. Alan Zuker, 82 Purdon Drive, Toronto; grandchildren of Mr. and Mrs. Harry White, 24 Newgate Road; and of Mr. and Mrs. Louis Zuker, 8 Chiltern Hill Road; great-grandchildren of Mrs. Gittel Cohen, 8 Chiltern Hill Road.
— Famous Studio

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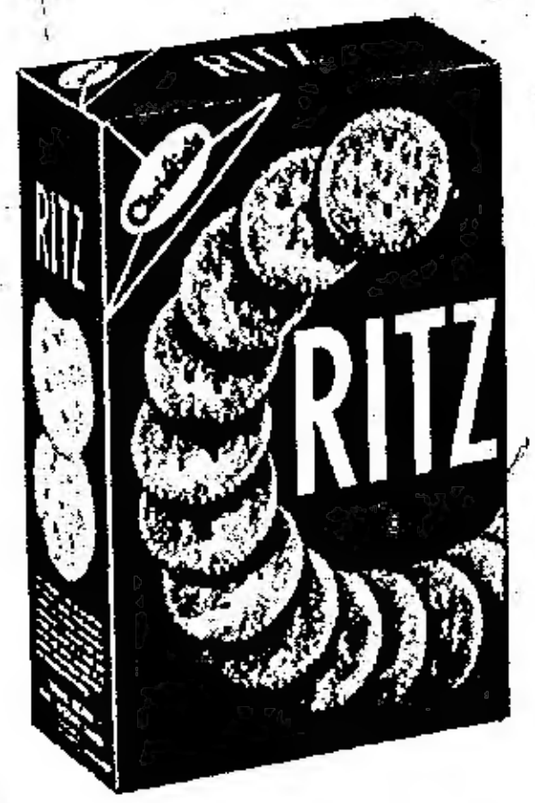

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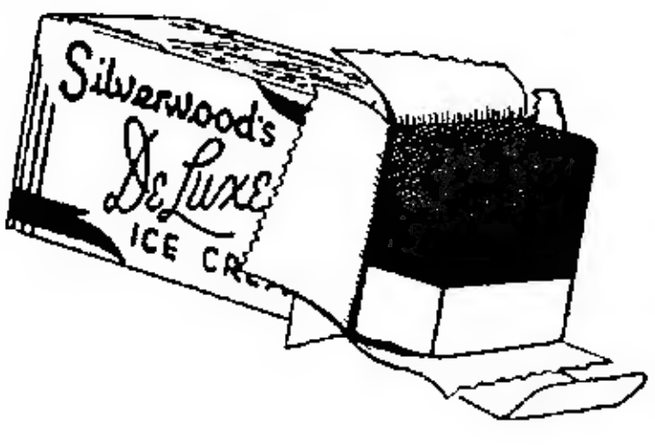

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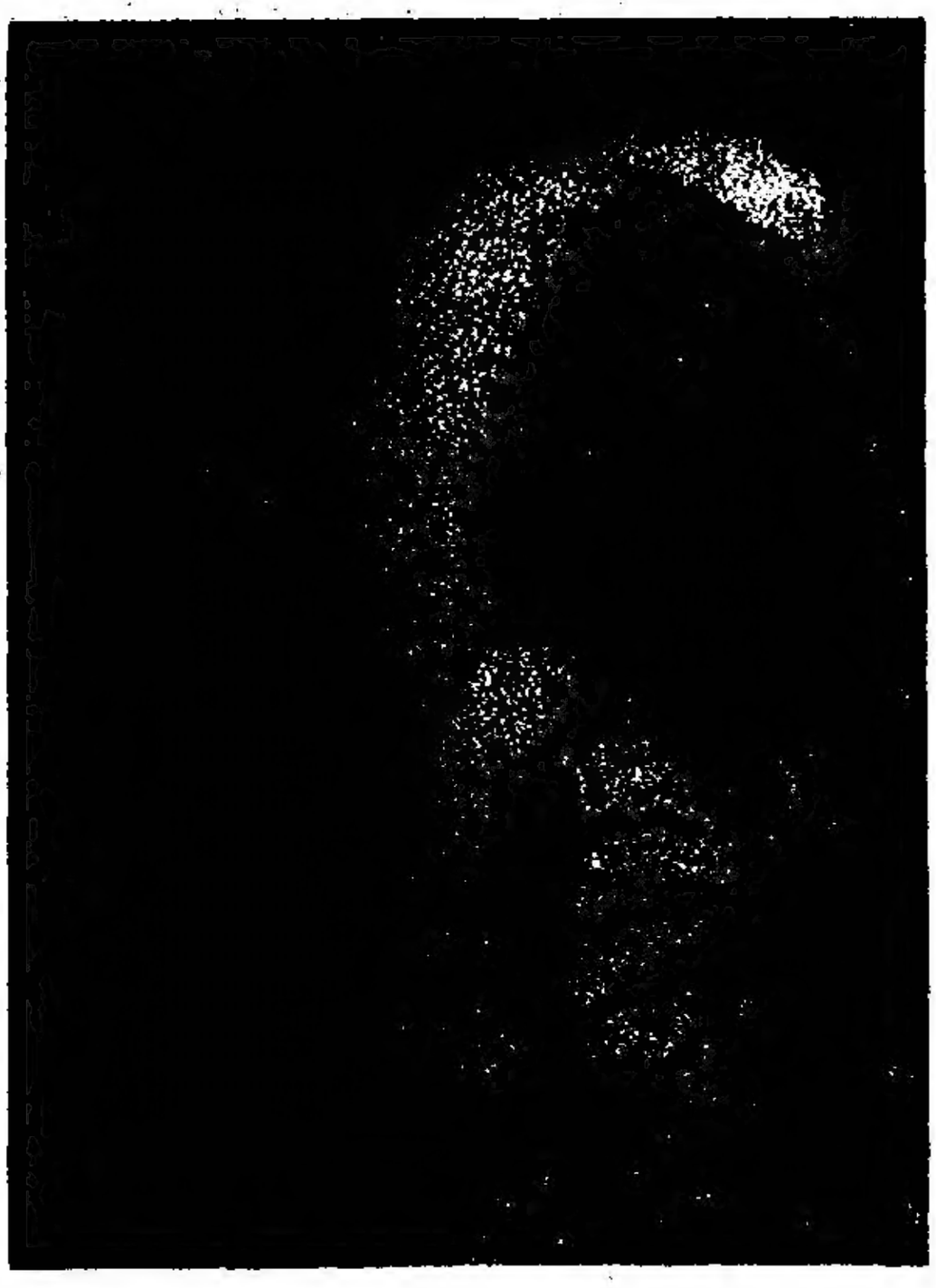
— Famous Studio

Mrs. Martin Steiner, 2700 Bathurst Street, Toronto, left, is the former Miss Anita Gertzbain, daughter of Mrs. Shirley Gertzbain, 611 Lawrence Avenue West, and the late Arthur Gertzbain. Mr. Steiner is the son of Mr. and Mrs. Ben Gerlick, 4383 Bathurst Street.

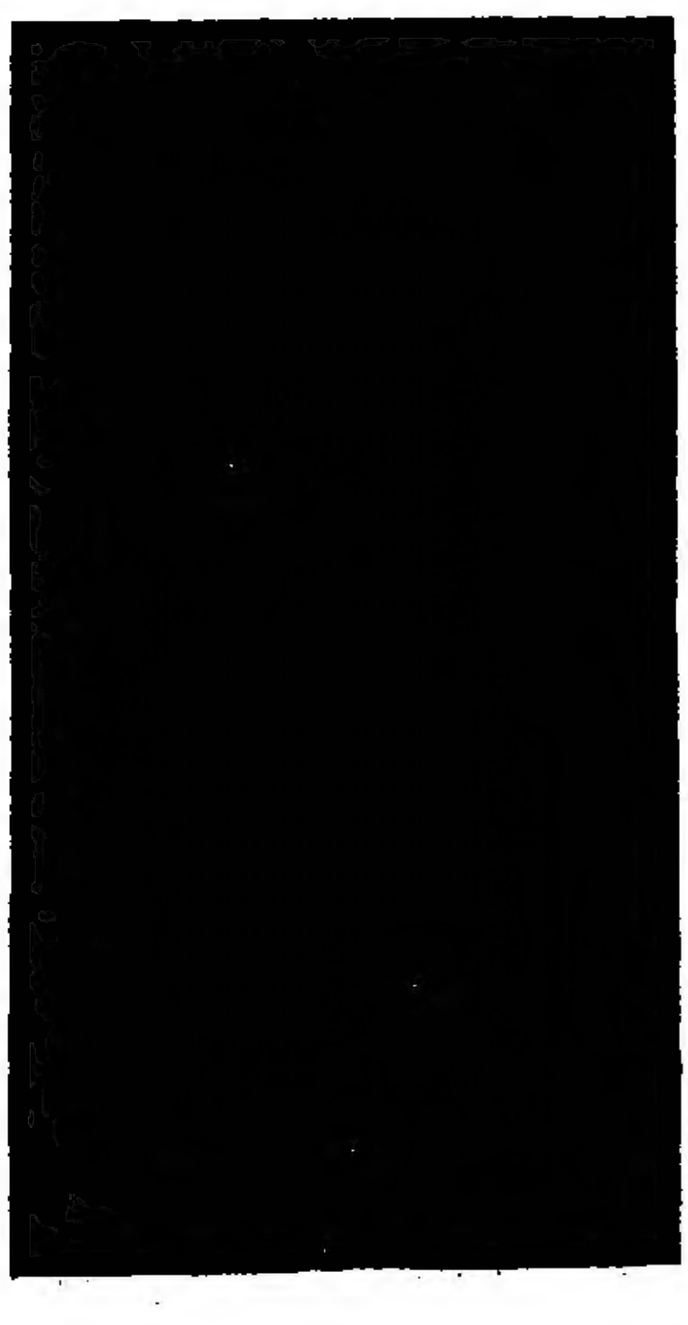
Mrs. Irving Ader, 2161 Central Road, Fort Lee, N. J., below, was the former Miss Rosalyn Raider, daughter of Mr. and Mrs. A. Raider, 3330 Van Horne Avenue, Montreal. Mr. Ader is the son of Mr. and Mrs. Samuel Applebaum, of Fort Lee; and the late A. Ader.



— Perl's and Friedman

— Hy Walt

Mrs. Edwin Gittelman, of Philadelphia, Pa., left, is the former Miss Lebs Starr, daughter of Mr. and Mrs. Harry A. Starr, 755 Outremont Avenue. Dr. Gittelman, below, is the son of Mr. and Mrs. Philip Gittelman, of Philadelphia.



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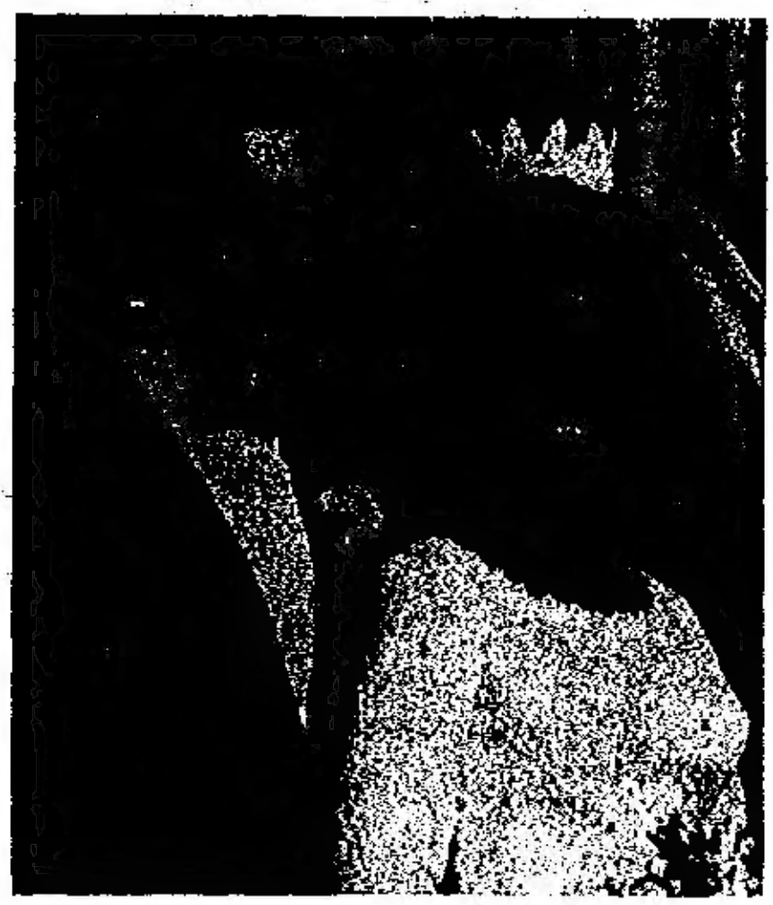
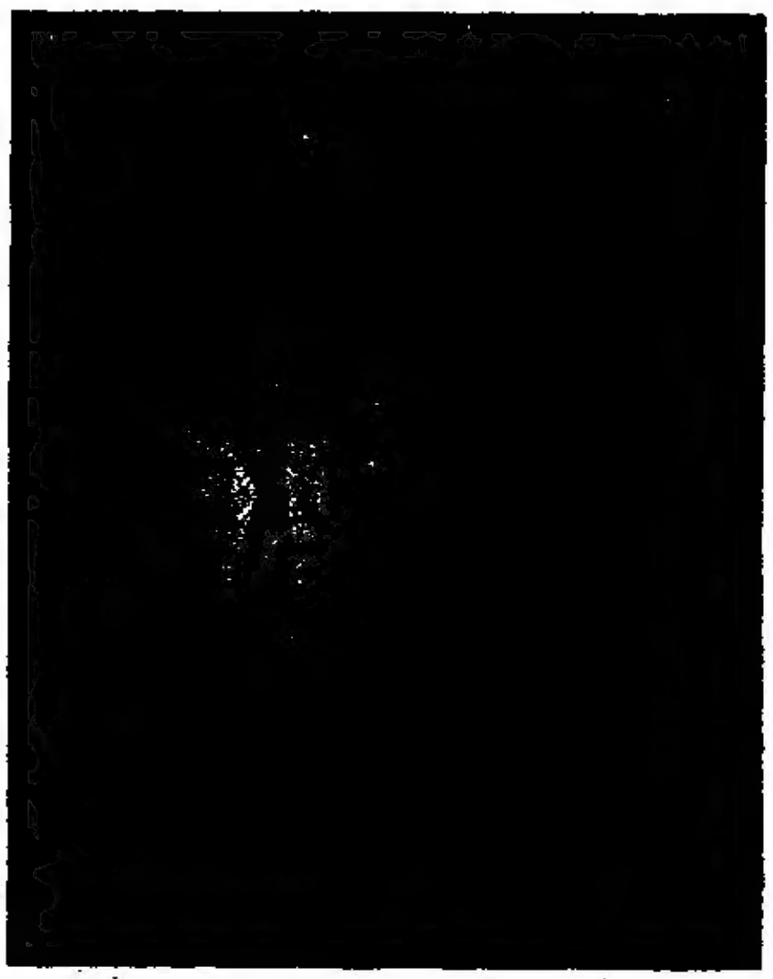
Officers elected in the Young Adult Division of the Combined Jewish Appeal, and Federation of Jewish Community Services, are: left to right, Donald Hersh, 7448 Kingsley Road, Montreal, financial secretary; Stephen A. Vineberg, 4525 Wilderton Avenue, president; Miss Kayla Shalinsky, 4254 Wilson Avenue, recording secretary; Donald A. Wright, 4920 Circle Road, and Mrs. Philip Shapenitch, 5485 Coolbrook Avenue, vice-presidents.



Mrs. Mark Cohen, of Edmonton, Alberta, left is the former Miss Nita Crystal, daughter of Mr. and Mrs. Max Crystal, 19 Laurelcrest Avenue, Toronto. Mr. Cohen is the son of Mr. and Mrs. Samuel Cohen, of Edmonton.
— Horvath Photography

Mr. and Mrs. Max Waigensberg (nee Rose Waigensberg), 8033 Westover Street, Montreal, celebrated their fiftieth wedding anniversary. They have two sons, and daughters-in-law; Mr. and Mrs. Frank Waigensberg, 4604 Seventh Street; and Mr. and Mrs. Edward Waigensberg, 5772 MacAlear Street; two sons-in-law, and daughters: Mr. and Mrs. A. J. Frost, 5711 MacAlear Street; Mr. and Mrs. S. Perzow, 5785 Westminster Avenue; eight grandchildren: Jeffrey, son of Mr. and Mrs. Frank Waigensberg; David, Sandy, and Jonathan, sons of Mr. and Mrs. Edward Waigensberg; Charlotte, and Marcia Frost; and Gail, and Debra Perzow. Mrs. Waigensberg is the sister of Max Waigensberg, 6375 Mountain Sights Avenue; and Mrs. M. Dvosky (Dora), of Montreal. Mr. Waigensberg is the brother of Samuel Waigensberg, 4605 Plamondon Street; Abram Waigensberg, 6710 McLynn Avenue; Joseph Waigensberg, 5367 Brodeur Avenue; Mrs. Simon Klap (Rose), 27 Euphrasia Drive; Mrs. Mac Kalpin (Mary), 51 Timberlane Drive; and Mrs. Julius Sheldon (Ada), 176 Searle Avenue, all of Toronto, Ont. He was the brother of the late Jacob Waigensberg.



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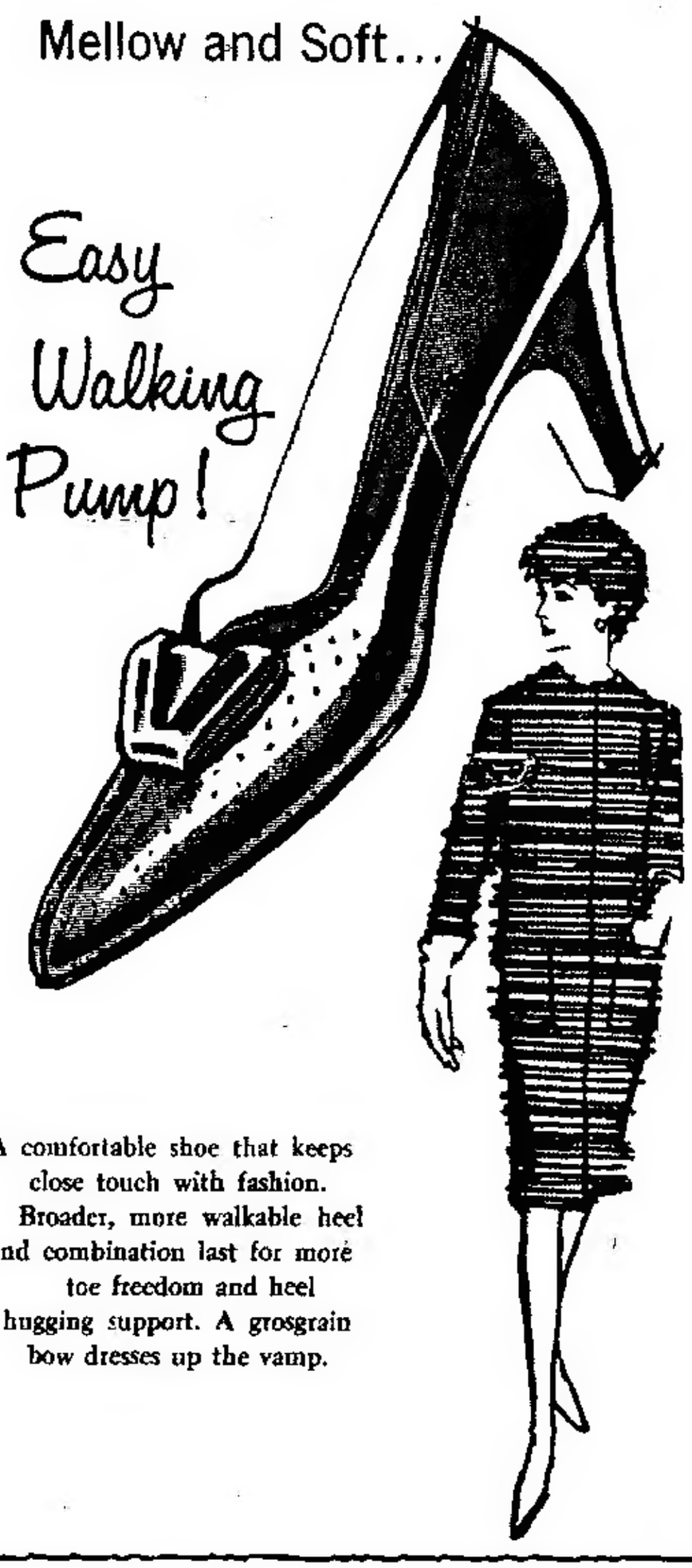

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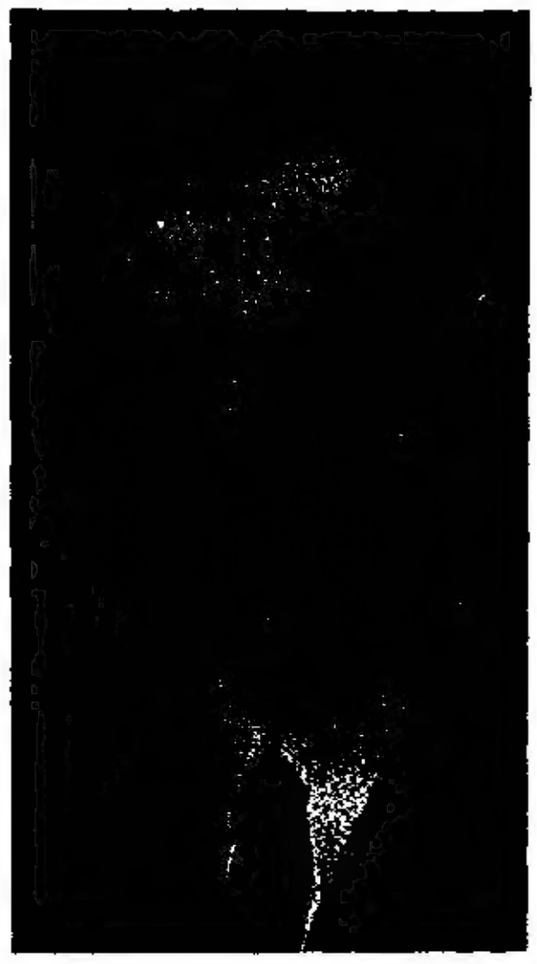
— Milne Studio

Harold Shaffer, 5613 Palmer Avenue, Montreal, left, was appointed director of the Sir George Williams University School of Retailing. He was formerly a lecturer at Ryerson Institute of Technology School of Retailing, in Toronto. Born in Brooklyn, N. Y., in 1910, he came to Ottawa, Ont., at the age of one year. He received the Bachelor of Commerce degree from McGill University in 1932. After a year in a chartered accountant's office, he spent some time travelling in Europe, Russia, and the Middle East. He returned to Ottawa in 1934 and went to work at his father's clothing store. In 1944 he became comptroller and general manager. Mr. Shaffer is the son of Mr. and Mrs. Abraham Shaffer, of Ottawa. He is married to the former Miss Frances Sanders, daughter of Mrs. Cora Sanders, 5613 Palmer Avenue, Montreal, and the late Max Sanders. They have two daughters: Misses Rhea Shaffer, and Dorothy Shaffer; and two sons: Stanley, and Mark, aged eleven years. Mr. Shaffer is the author of a book, "How To Be A Successful Retailer In Canada"; a retail consultant and feature writer for various trade magazines; author and supervisor of a correspondence course for retailers; has been commissioned by the Small Business Branch of the Department of Trade and Commerce, in Ottawa; and lectures to business groups on retailing.

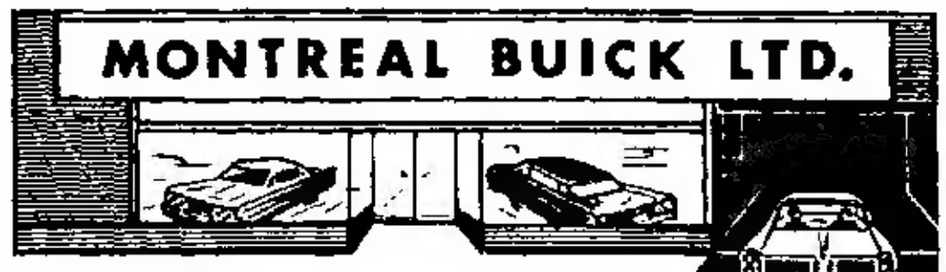
Professor Lawrence Bessner, 5565 Queen Mary Road, Montreal, right, named director of Commerce of Loyola College, in Montreal, was chairman of the Accounting Department there. He has been a member of the Loyola Faculty for twelve years; and holds the degrees of Bachelor of Commerce, and Chartered Accountancy from McGill University. His function is to expand and co-ordinate the substantial program given by the Commerce Faculty, including further development in Business Administration. This Faculty offers Majors in Accounting, and Majors in Commerce and Economics. Mr. Bessner is married to the former Miss Terry Gittes, daughter of Mr. and Mrs. William Gittes, 2162 Sherbrooke Street West. They have a son, Bryan, aged twelve years; and a daughter, Stecie, nine. He is chairman of the Chartered Accountants Division of Combined Jewish Appeal. Mr. Bessner is the son of Mr. and Mrs. Harry Bessner, 5250 Victoria Avenue.



— Basildon Studio

Gordon Naimer, below, son of Mr. and Mrs. Jack Naimer, 575 Glengarry Avenue, Montreal, graduated from McGill University with the Bachelor of Arts degree. He is a member of Tau Epsilon Phi Fraternity; was vice-president of the Society for the Advancement of Management; had been Arts and Science Undergraduates Society class representative; was member of Hillel Foundation; of the International Association of Economics and Commerce Students; of the Winter Carnival Committee. He is now in the Faculty of Law at McGill University.

Sidney Aster, above, son of Mr. and Mrs. Samuel Aster, 5764 Eldridge Avenue, Montreal, graduated from McGill University with the Bachelor of Arts degree, having received second class honours in History and Political Science, and the Lieutenant-Governor's Gold Medal in History. He was a member of the History Club; is studying for the Master's degree in History and Political Science. Mr. Aster has two brothers at McGill: Martin A. Aster, third-year Law student; and Howard Aster, fourth years Arts student honouring in Political Science and Philosophy; and a University Scholar.



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Jeffrey Lorne, aged two years, below, is the son of Mr. and Mrs. Allan Baker, 8707 Westminster Avenue, Montreal; grandson of Mr. and Mrs. F. Baker, 6012 Park Avenue; and of Mr. and Mrs. R. Landsman, 4969 Victoria Avenue; great-grandson of Mr. and Mrs. R. Rosenthal, 2460 Goyer Street; and of Mrs. Sarah Teplitsky, 6012 Park Avenue.

— Cornwel Studio

Sheldon Zelik, above, aged thirteen years, is the son of Mr. and Mrs. Leon Kagan, 4550 Westbury Avenue, Montreal; brother of Martin Carl, aged ten years; and Donald Allan, three; grandson of Mr. and Mrs. Edel Rosen, 4123 St. Urbain Street; and of Samuel Kagan, 2597 Saissens Avenue, and the late Mrs. Rheda Kagan.

— Drummond Photos

Hanna, aged three years, below, is the daughter of Mr. and Mrs. Abe Boxerman, 375 Alexis Nihon Boulevard, Montreal; sister of Haiva, aged ten years; granddaughter of Joseph Schwartz, of that address, and the late Mrs. Anna Schwartz; and of the late Mr. and Mrs. Kalman Boxerman, of Montreal.

— Drummond Photos

PASSOVER GREETINGS

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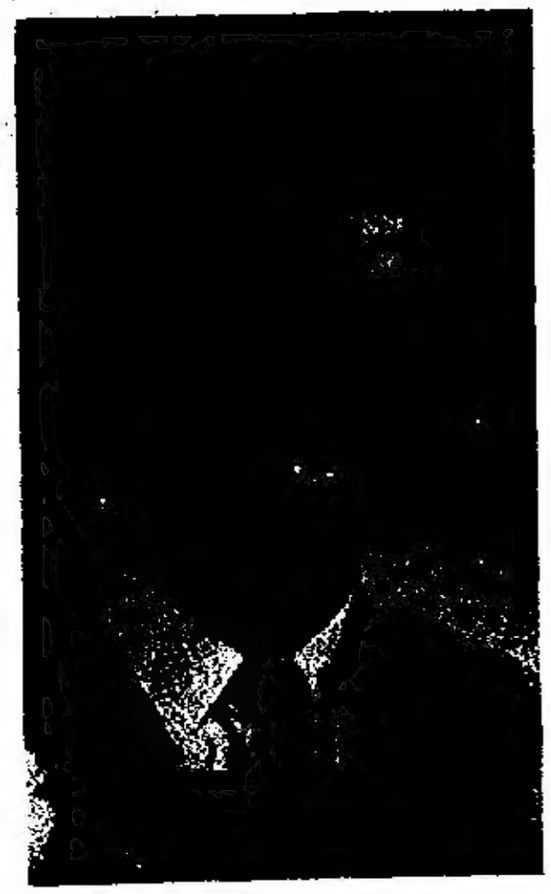


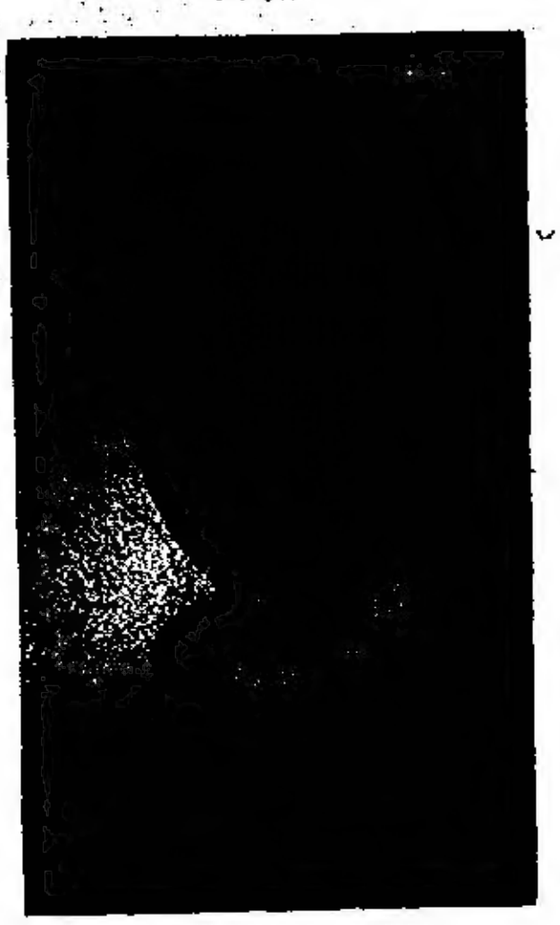
Lawrence Knight, above, son of Mr. and Mrs. Morris Knight, 1917 Barclay Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree. He majored in Psychology. He was a University Scholar, and achieved Great Distinction in the General Course. He was chairman of the Students' Intra-Mural and Recreational Council; president of the Students' Athletic Council; chairman of the Blood Drive; and a member of the Arts and Science Undergraduate Society executive. He is attending Medical School at McGill.

Stephen J. Roth, below, son of Mr. and Mrs. M. W. Roth, 353 Kensington Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree. He was president of the second year class, and a member of the Model Parliament. He won first prize in the Camera Club annual photo contest, and did the photography and book design for Michael Malus's book of poems, "Night Is A Flaming City". He spent the summer of 1963 in Cuba, taking photographs. He is now attending Law School at McGill University.

Fred Gold, 11 Shallmar Boulevard, Toronto, above, son of Mr. and Mrs. David Gold, 482 Markham Street, passed the Bar Admission examinations. He attended Law School at Osgoode Hall. He is the brother of Mrs. Marvin Tile (Esther), 482 Markham Street. His wife is the former Miss Ruth Markuson, daughter of Mr. and Mrs. I. Markuson, of Winnipeg, Manitoba.

— Jean Delhaise

Dr. Ronald Leonard Weintrob, 1 Wycliffe Crescent, Toronto, the son of Mr. and Mrs. Irving Weintrob, 32 Glenardon Road, graduated from the University of Toronto, Faculty of Dentistry. He is a member of Alpha Omega Fraternity. His wife is the former Miss Jacqueline Gold, daughter of Mr. and Mrs. J. Gold, 88 Ridelle Avenue. They have a son, Mark Howard, aged one year.



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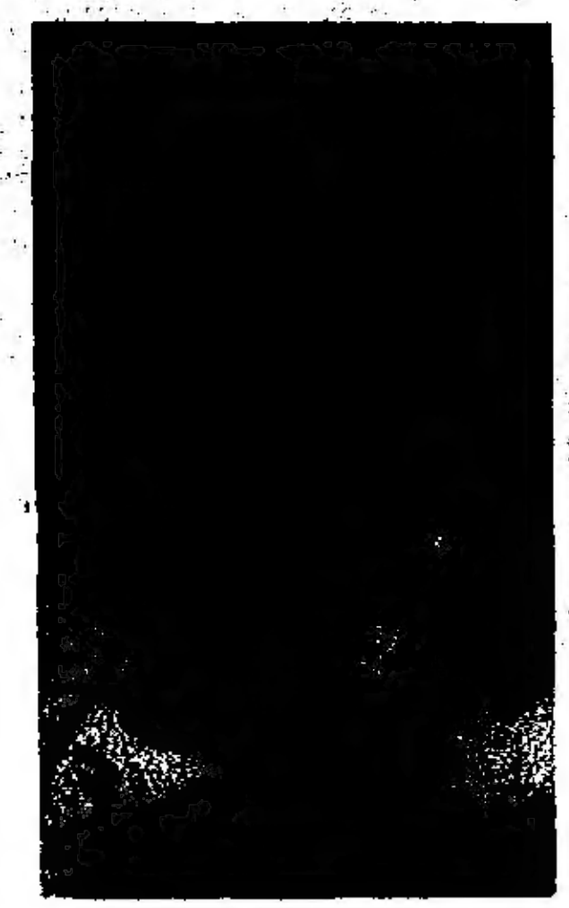
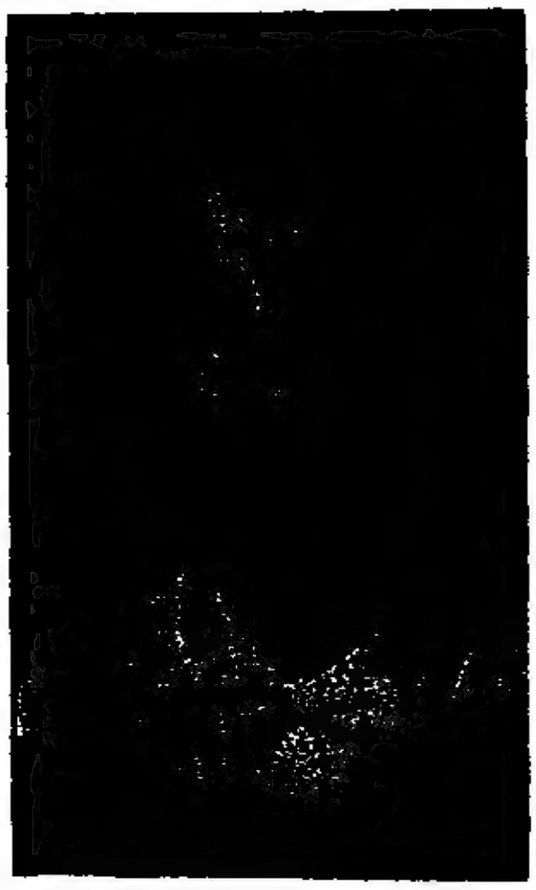


Ernest R. Rubenstein, left, son of Mr. and Mrs. Morris Rubenstein, 37 Ava Road, Toronto, graduated from the University of Toronto, Faculty of Arts, with the Bachelor of Arts degree. He is the brother of Merlin Rubenstein, aged twenty years; and of Eileen, fourteen; grandson of Mrs. Annie Nightingale, 2700 Bathurst Street. He is now studying Chartered Accountancy.

Harvey B. Kasman, above, son of Mr. and Mrs. Meyer Kasman, 818 St. Clair Avenue West, Toronto, graduated from the University of Toronto, Faculty of Arts, with the honour Bachelor of Arts degree in Modern History. He was a member of Hillel; and Zionist Youth Organization. He is the brother of Fern, aged fifteen years; and Arthur Kasman, nineteen, who is at the Hebrew University in Israel.

Lawrence B. Weiner, below, son of Mr. and Mrs. Henry Weiner, 21 Mayfair Avenue, Toronto, graduated from the University of Toronto, Faculty of Political Science and Economics. He was a member of Pi Lambda Phi Fraternity. He is the brother of Mrs. Jordan Straus (Judith), 22 Burbank Drive; grandson of Mrs. Anne Weissman, of Toronto; and of the late Mr. and Mrs. I. Weiner, of Montreal, Quebec.

Daniel Caplan, above, son of Mr. and Mrs. Sydney Caplan, 5517 Borden Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree. He participated in swimming and football. He is now attending Macdonald College School for Teachers.



Stanley Winston Dermer, left, son of Mr. and Mrs. Sydney Dermer, 523 Chapel Street, Ottawa, Ont., graduated from the University of Ottawa with a Bachelor of Arts degree. He is a graduate of Lisgar Collegiate in Ottawa. He was cup editor of "The Fulcrum," University newspaper. He is the brother of Miss Sheila Dermer, a student at the University of Toronto; and Marvin Jeffrey, a Hillel Academy student; grandson of A. Steinberg, of Montreal, and the late Mrs. Steinberg; and of the late Mr. and Mrs. M. Dermer, of Austria. He is now in the Faculty of Medicine at the University of Ottawa.

— John Joosten

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Charles Gary, right, aged eleven years, is the son of Mr. and Mrs. Andrew Berks, 8129 Prince of Wales Avenue, Montreal; grandson of Mrs. Clara Jacobson, 6665 Fielding Avenue, and the late Isaac Jacobson; and of the late Mr. and Mrs. G. Berkowitz, of Hungary.

Rick Alan, aged thirteen years, far right, is the son of Mr. and Mrs. Edward Morrison, 30 Ridgevale Drive, Toronto; grandson of Mr. and Mrs. Samuel Greenspan, 22 Forest Ridge Drive.

Harvey, aged thirteen years, right, below, is the son of Mr. and Mrs. Arthur Bloomfield, 6257 Mountain Sights Avenue, Montreal; brother of Mrs. Irwin Garber (Joyce), of Brooklyn, N.Y.; grandson of the late Mr. and Mrs. Jacob Bloomfield; and of the late Mr. and Mrs. M. Klein.

— Ellis Photo

— Horvath Photography

John, aged thirteen years, left, below, is the son of Dr. and Mrs. Harry Silverstein, 28 York Downs Drive, Toronto; brother of Martin Silverstein; and Judith ten.

—Famous Studio

— Perl's and Friedman

William Mauer, below, son of Mr. and Mrs. Albert Mauer, 4845 Boorret Street, Montreal, graduated from Sir George Williams University with the Bachelor of Arts degree. He majored in Philosophy. He was a member of the Debating Union; Pre-Law Society; Winter Carnival Committee; gifts chairman of the Blood Drive. He is the brother of Mrs. William Katz (Cecile), 935 Effingham Avenue, Montreal. He is in first year of Law.

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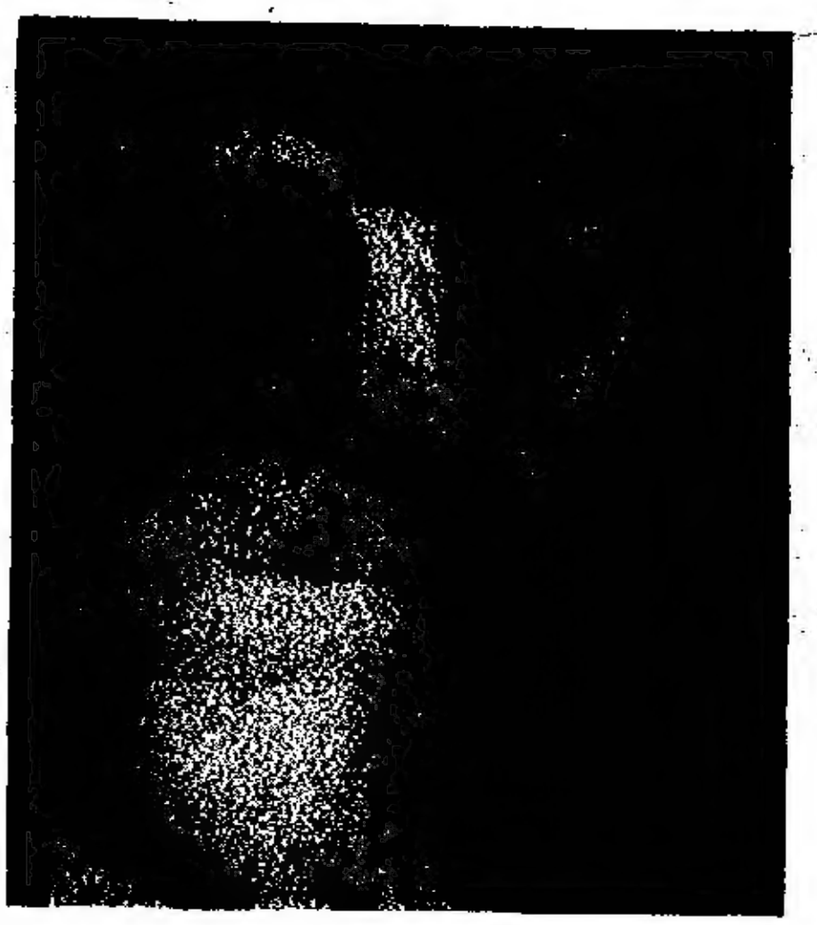
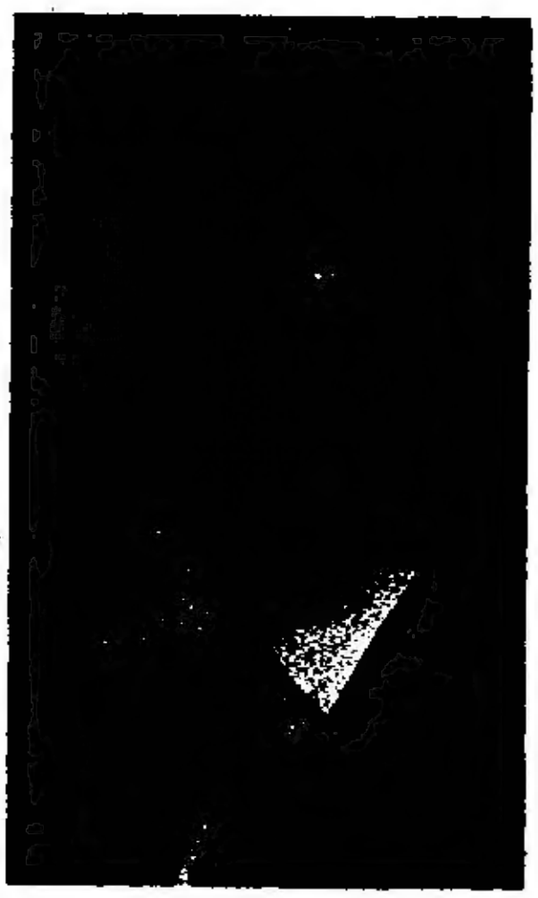


Mrs. Richard Topolski, 6920 Fielding Avenue, Montreal, left, is the former Miss Elayne Silver, daughter of Mr. and Mrs. Max Silver, 4628 Marcil Avenue. Dr. Topolski is the son of Mr. and Mrs. Jerry Topolski, 5552 King Edward Avenue.
— Drummond Photos

Leonard William Pinchuk, aged thirteen years, above, is the son of Mr. and Mrs. Max Pinchuk, 4714 La Petrie Street, Montreal; brother of Mrs. Barbara Plotkin, of that address; and of Mrs. Melvin Shadowitz (Evelyn), 5865 Decelles Place; grandson of Mr. and Mrs. Nathan Lokal, 5227 Durocher Avenue; and of the late Mr. and Mrs. Mordecai Pinchuk.
— Drummond Photos

Leonard, aged thirteen years, above, is the son of Mr. and Mrs. Issie Farber, 4530 Circle Road, Montreal; brother of Mrs. David Alsen (Marilyn), 2295 Nantel Street; Jack Farber, and Arnold Farber; grandson of Mr. and Mrs. Samuel Farber, of Miami, Florida; and of Mr. and Mrs. Harry Yuck, 5308 Waverley Street.
— Hy Welt



Allen Etcovitch, 6695 Hudson Road, Montreal, left, son of Mrs. J. Charness, 831 Stuart Avenue, Montreal, and the late J. Etcovitch, graduated from McGill University with the Master's degree in Applied Science (Industrial and Counselling Psychology). He had received the Bachelor of Arts degree from McGill in 1960, majoring in Psychology. He was vice-president of the Liberal Club. His wife is the former Miss Thelma Stavitt, daughter of Mr. and Mrs. J. Stavitt, 3175 Appleton Avenue, Montreal. They have a daughter, Joy Ellyn, aged two years.

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— Photo Illustrations of Canada

Mr. and Mrs. Jacob Brodsky (nee Rose Shaltzer), 5490 Lemieux Street, Montreal, right, celebrated their fiftieth wedding anniversary. They have two sons-in-law, and daughters: Mr. and Mrs. Oscar Selferman (Vera), 4960 Isabella Avenue; and Mr. and Mrs. Samuel Lieberman, (Eva), 5550 Alpine Avenue; and five grandchildren: Meyer Scheel, and Miss Carol Selferman; and Jay, Hester, and Merlyn Lieberman.

— Drummond Photos

Rosa, aged sixteen years; Joseph, eleven; and Annie, six, below, are children of Mr. and Mrs. A. Lifshitz, 44 Deverell Crescent, Toronto.

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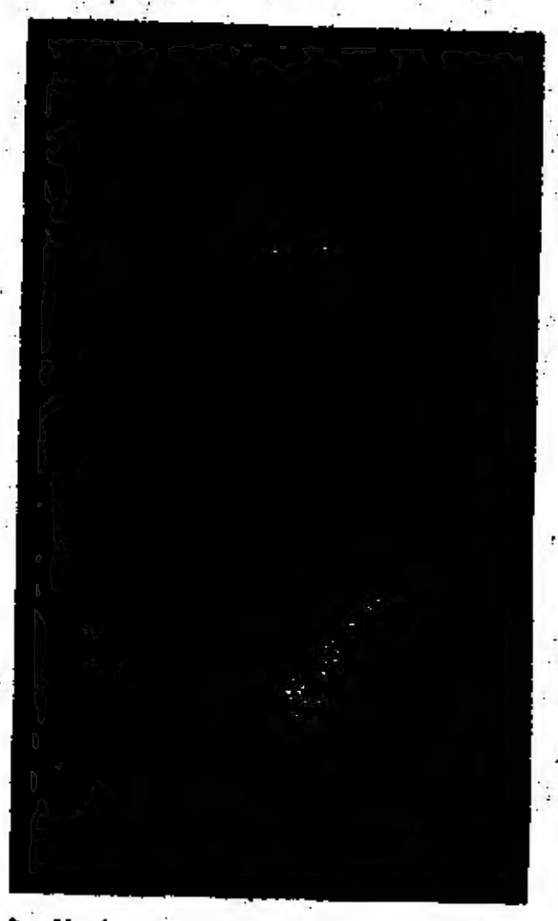

Dr. Mortimer Mamelak, above, son of Mr. and Mrs. Jacob Mamelak, 5419 Hutchison Street, Montreal, graduated from McGill University Faculty of Medicine. He won the prize of the College of Physicians and Surgeons of the Province of Quebec, in Pathology and Medicine; came third high aggregate standing; was a University Scholar; took part in intra-mural sports. He is interning at the Royal Victoria Hospital, and the Jewish General Hospital in Montreal. He is the brother of Mrs. Jack Tucker (Helen), 5608 Eldridge Street, Montreal.

Gordon Joseph Kirschberg, right, son of Mr. and Mrs. George Kirschberg, 4742 Lacombe Avenue, Montreal, graduated from McGill University with the Bachelor of Science degree. He was a University Scholar; received first class honours in Biochemistry; won the Society of Chemical Industries Merit Award in Biochemistry; and a scholarship to the College of Physicians and Surgeons of Columbia University, where he is studying medicine. He was vice-president of Zeta Beta Tau Fraternity; member of Alpha Epsilon Delta honourary Pre-Medical Society; was in the Blood Drive; Winter Carnival.

Lloyd Lionel Klein, left, son of Mr. and Mrs. Armin Klein, 855 Alexis-Nihon Street, Montreal, graduated from McGill University with the Bachelor of Science degree. He majored in Mathematics, Physics, and Psychology. He had won the Edgar Wilson Memorial Scholarship. He was a member of the Mathematics Club; Physics Club; Psychology Club; Radio McGill; History and Philosophy of Science Society; was in the Blood Drive; Combined Charities. He is continuing his studies.

William Abraham Lipson, 515 Chaplin Crescent, Toronto, below, son of Mr. and Mrs. Theodore Lipson, 650 Eglinton Avenue West, graduated from the University of Toronto, Faculty of Law. He played basketball and soccer. He is the brother of Jack Lipson; grandson of Mr. and Mrs. Charles Gross, 920 Avenue Road; and of Mrs. Celia Grindle, 10 Alexis Boulevard; great-grandson of Mrs. Jenny Goldstein, 386 Palmerston Boulevard. His wife is the former Miss Dorothy Leeds, daughter of Leonard Leeds, 21 Mayfair Avenue, and the late Mrs. Helen Leeds. They have a daughter, Helen Jane, aged two years.

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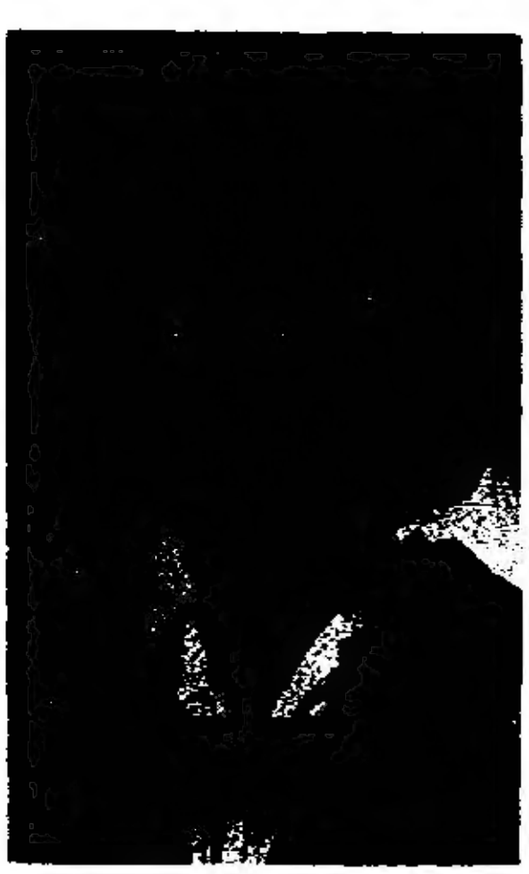
Harvey Beril, aged thirteen years, above, is the son of Mr. and Mrs. Manuel Mayers, 30 Frontenac Avenue, Toronto; brother of Deborah, eleven; grandson of Mrs. Bessie Peverning, 721 Danforth Avenue, and the late Max Peverning; and of the late Mr. and Mrs. M. Mayers.
— Famous Studio

Allen, aged thirteen years, below, is the son of Mr. and Mrs. William Singer, 225 Brighton Avenue, Toronto; brother of Miss Arlene Singer; grandson of Mr. and Mrs. M. Nish, 3896 Bathurst Street; and of Barney Singer, 164 Glenholme Avenue, and the late Mrs. Bessie Singer.

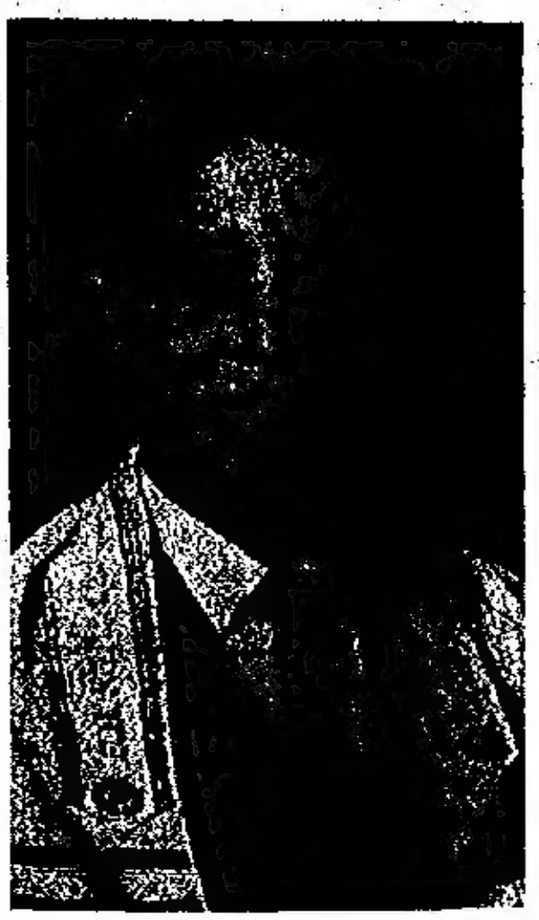
— H. M. Walters

Richard Jack Kaiser, above, son of Mrs. Jack Kaiser, 4828 Victoria Avenue, Montreal, and the late Mr. Kaiser, graduated from McGill University with the Bachelor of Commerce degree. He won second class honours in Economics. He was a member of Scarlet Key, McGill Honour Society; Students' Executive Council; freshman president of Hillel; finance director of Zeta Beta Tau fraternity; member of the International Association of Economics and Commerce Students; delegate to West Point Student Conference; a chairman of Combined Jewish Appeal Youth Division.

Frederick Alan Moss, above, son of Mr. and Mrs. Samuel Moss, 5050 Walkley Avenue, Montreal, graduated from McGill University with the Bachelor of Commerce degree. He won the Clarkson-Gordon Prize in Accounting and Auditing; and the F. W. Sharpe Prize in Accounting and Mathematics. He was Open House chairman of the Arts Tour.



Mrs. Kenneth Besterman, of Forest Hills, New York, left, the former Miss Donna Spelsman, daughter of Mr. and Mrs. Leo Spelsman, 2205 Kildare Road, Montreal, graduated from McGill University with the Bachelor of Science degree. She majored in Psychology, and is continuing her studies at New York University. Her husband, son of Mr. and Mrs. Max Besterman, of New York, is a graduate of New York University, Faculty of Law.



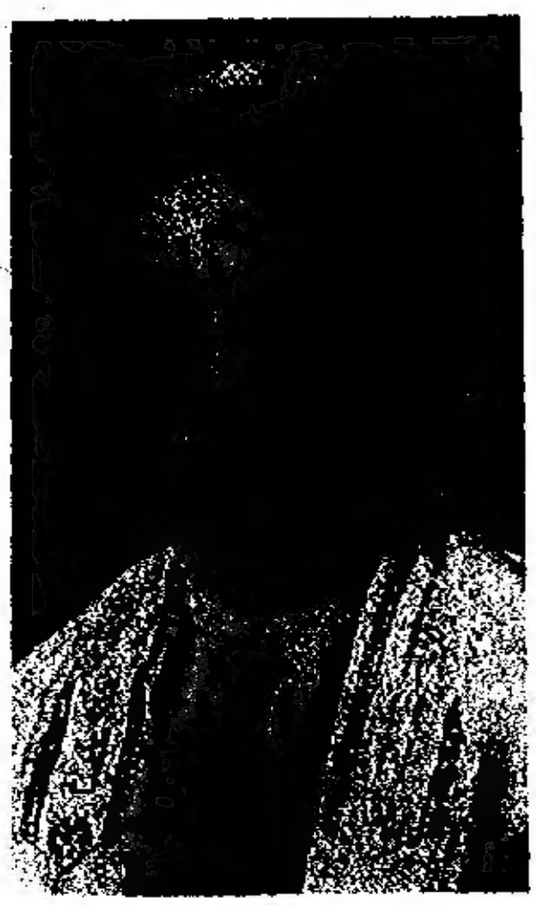
— Hy Welt

Franklyn, aged thirteen years, right, is the son of Mr. and Mrs. Louis Sheydwasser, 820 Stuart Avenue, Montreal; brother of Arnold, and Harvey Sheydwasser; grandson of the late Mr. and Mrs. N. Smith, of Montreal; and of Mr. and Mrs. Herman Sheydwasser, 6812 Mountain Sights Avenue.

— Gregory Nudel

— Regent Photo

Allan Joseph, aged thirteen years, left, is the son of Mr. and Mrs. Joel Morris, 4176 Mackenzie Street, Chomedey, Montreal; brother of Cheryl, aged eleven years; and Ronald, five; grandson of Mr. and Mrs. A. A. Morris, 4235 Dupuis Avenue; and of Mrs. Pearl Stern, 6565 Macdonald Avenue, and the late Avner Stern.



— Hy Welt

Arnold Joel, aged thirteen years, left, is the son of Mr. and Mrs. Edward Astroff, 540 Dorais Street; brother of Miss Vivian Astroff; grandson of Mrs. Sarah Sirkin, 540 Dorais Street, and the late Myer Sirkin; and of the late Mr. and Mrs. Israel Astroff.

Steven Marvin, aged thirteen years, above, is the son of Mr. and Mrs. Mee Garonce, 5398 Hutchison Street, Montreal; brother of Miss Rhoda Garonce; grandson of the late Mr. and Mrs. Gershon Lancit, of Montreal; and of Mrs. Dora Garonce, 5137 Clark Street, and the late J. Garonce.

— Regent Photo

Howard Michael, aged thirteen years, left, is the son of Mr. and Mrs. William Bernstein, 6687 Wildenton Avenue, Montreal; brother of Elaine, aged eight years; grandson of Mr. and Mrs. M. Marcovitch, 4560 St. Kevin Street; and the late Mr. and Mrs. C. Bernstein, of Poland.

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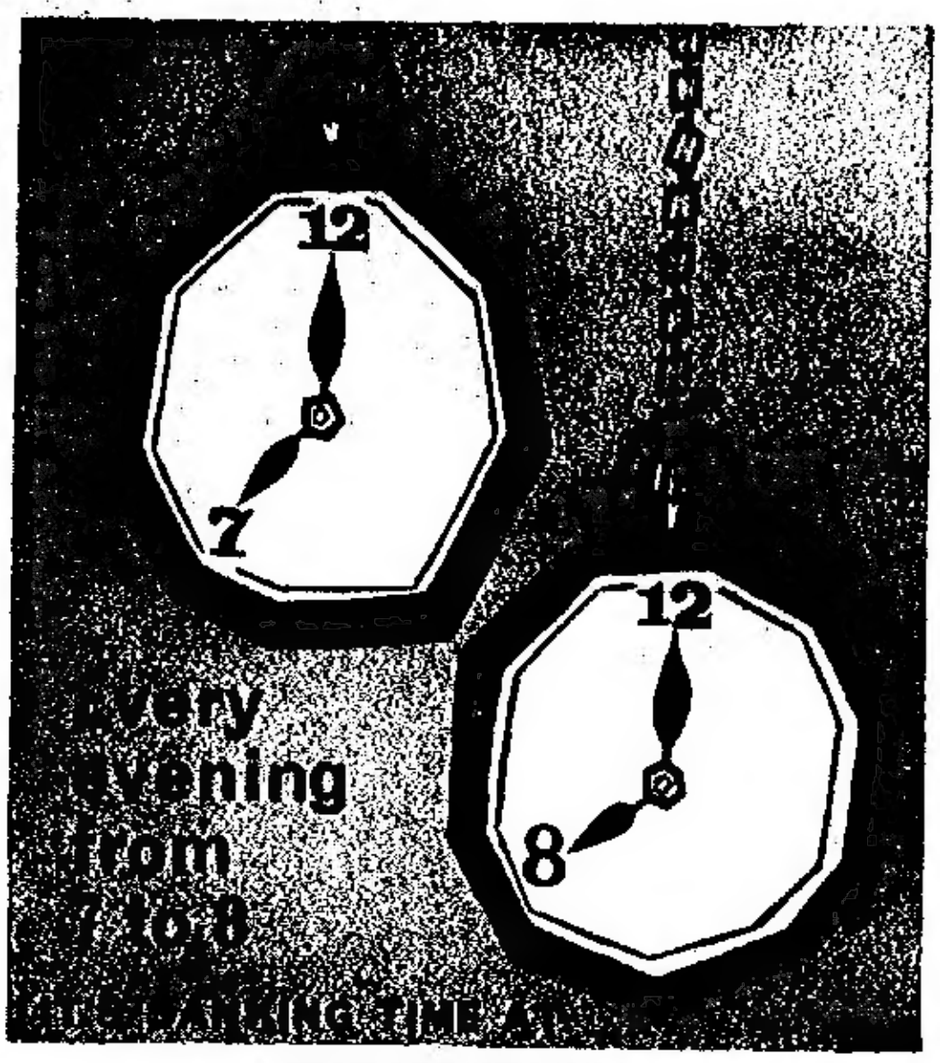

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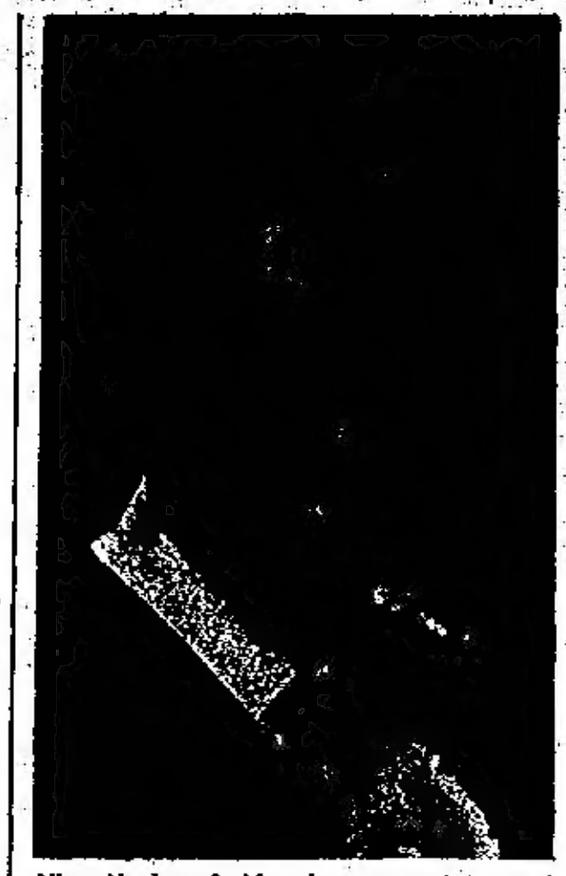
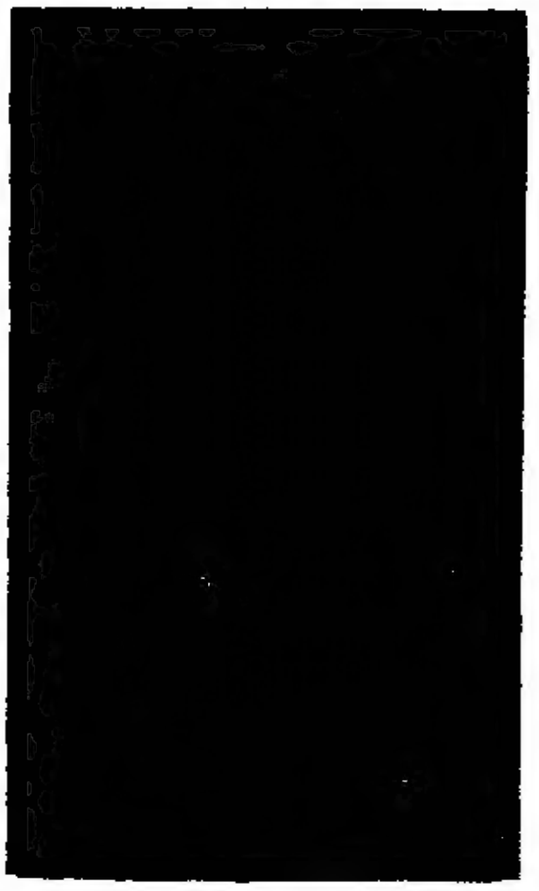


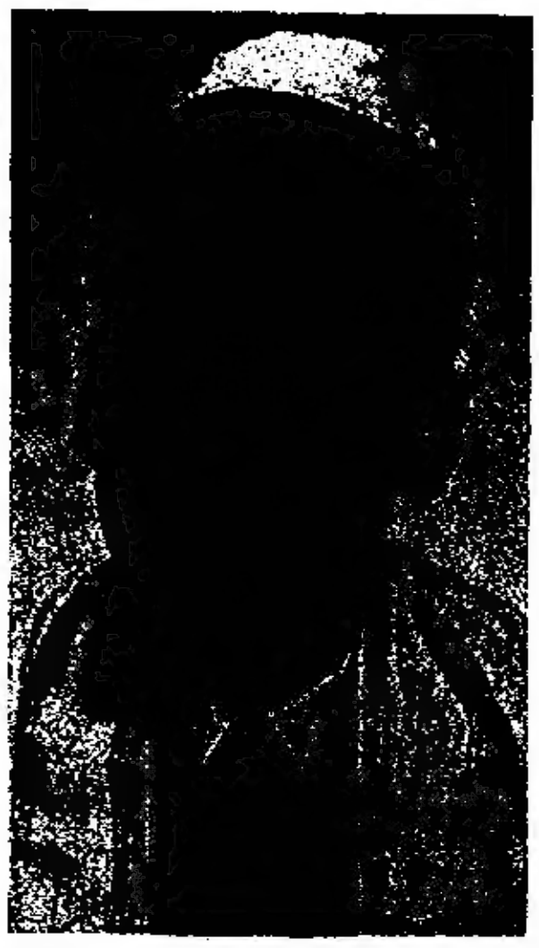
Howard Alper, son of Mr. and Mrs. Max Alper, 125 Brookfield Avenue, Montreal, below, graduated from Sir George Williams University with the Bachelor of Science degree. He majored in Chemistry, and won a merit award from the Society of Chemical Industries, and a scholarship to the University of Miami, Florida, to continue studies in Chemistry. He was president of the University branch of the Chemical Institute of Canada, and participated in the Blood Drive.



Allen Abraham Surkis, above, son of Mr. and Mrs. Samuel Surkis, 6254 Deacon Road, Montreal, received the Master of Arts degree cum laude from the University of Montreal. He had received the Bachelor of Philosophy degree from the University of Montreal, and the Bachelor of Arts degree from Sir George Williams University. He is a doctoral candidate in Clinical Psychology at the Institute of Psychology of the University of Montreal.

Ronald, aged thirteen years, above, is the son of Mr. and Mrs. Isidore Fagel, 4845 Prince of Wales Avenue, Montreal; brother of Terry Lee, aged nine years; and Gordon, one year; grandson of Mr. and Mrs. Samuel Fagel, 5132 Lacombe Avenue; and of Samuel Rabinovitch, 4601 Maplewood Avenue, and the late Mrs. Goldie Rabinovitch.

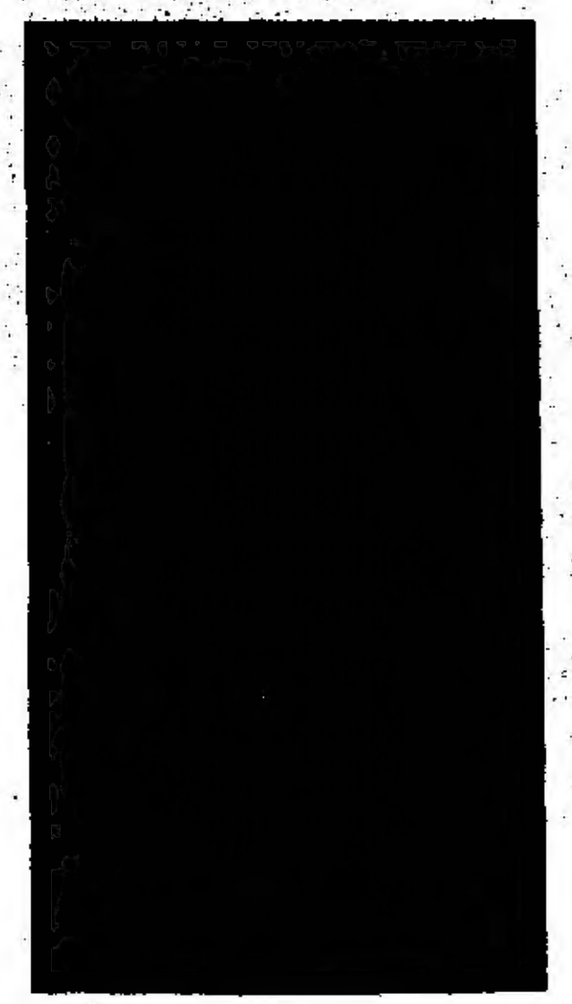
— Gregory Nudel



Richard Leon, aged thirteen years, above, is the son of Mr. and Mrs. Morris Ross, 4521 Sully Road, Montreal; brother of Mrs. D. Bearman (Shirley); Hyman Ross, and Miss Dorothy Ross.

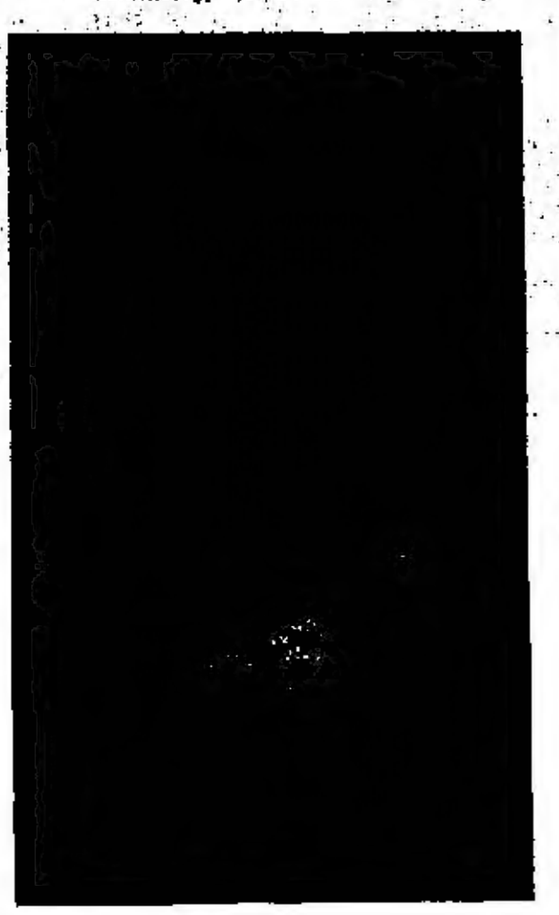
— Regent Photo Studio

Winston Edward Barzell, left, son of Mr. and Mrs. Edward Barzell, 5463 Van Horne Avenue, Montreal, graduated from McGill University with the Bachelor of Science degree. He majored in Biochemistry, and won Distinction in the General Course. He is a University Scholar. He participated in swimming and skiing. He worked in a Biochemistry laboratory in St. John's, Newfoundland, in the summer of 1963. He is in the Faculty of Medicine at McGill.



Mark Mendel Rosenstein, above, son of A. J. Rosenstein, Q.C., and Mrs. Rosenstein, 5003 Lacombe Avenue, Montreal, graduated from McGill University with a Bachelor of Civil Law degree. He is a University Scholar with first class standing. He won the Elizabeth Torrance Gold Medal for highest standing in the final year; the Macdonald Travelling Scholarship; the I. Bailon Memorial Medal for the most outstanding student on the editorial board of the McGill Law Journal; the Montreal Bar Association Prize in Civil Law; and the Junior Bar Prize in Civil Procedure. He was editor-in-chief of the McGill Law Journal; a representative on the Students' Executive Council; a member of the Scarlet Key, McGill Honour Society; and president of the International Association of Economics and Commerce Students.

Alex Finkelstein, below, son of Mr. and Mrs. Louis Finkelstein, 211 Strathearn Road, Toronto, graduated from the University of Toronto in the Faculty of Pharmacy, with a Bachelor of Science degree. He was active in Hillel; Phi Ep Phi Fraternity; Camera Club; Judo Club; and the Zionist Group at the University; and is a member of Bnai Brith. He is the brother of Stanley Finkelstein, 211 Strathearn Road; grandson of Mrs. Mollie Zeidenberg, 45 Borden Street.



Samuel Epstein, 4785 Beaubien Street, Montreal, left, son of Mr. and Mrs. Benjamin Epstein, 5720 Queen Mary Road, Montreal, graduated from McGill University with a Bachelor of Civil Law degree. He had been president of Sigma Alpha Mu Fraternity; and class treasurer; participated in intra-mural sports. His wife is the former Miss Carol Jakin, daughter of Mr. and Mrs. Percy Jakin, 285 Tait Street, Montreal. They have a son, Stephen Brian, aged one year.

Stephen M. Byer, right, son of Mr. and Mrs. Harry Byer, 174 Netherwood Crescent, Montreal, graduated from Sir George Williams University with the Bachelor of Arts degree, having received the Bachelor of Science degree at McGill University in 1962. At McGill, he was a member of Tau Epsilon Phi Fraternity; worked for Combined Charities; and participated in inter-fraternity and intra-mural sports.

Gordon Mortimer Kugler, above, son of Mrs. Saul Kugler, 4602 Michel Bibaud Street, Montreal, and the late Mr. Kugler, graduated from McGill University with a Bachelor of Arts degree. He honoured in Economics and Political Science. He was a member of the International Association of Economics and Commerce Students; Debating Society; Sigma Alpha Mu Fraternity; and took part in the Blood Drive; Treasure Van; Winter Carnival; and intra-mural football, hockey, and basketball.

Dr. Kenneth Sky, above, son of Mr. and Mrs. Morris Sky, 650 Eglinton Avenue West, Toronto, graduated from the University of Toronto in the Faculty of Medicine. He was the business manager for the "Daffydil" production. He is the brother of Mrs. Barry Lalkevitz (Arleen), 595 Brookdale Avenue; grandson of Mr. and Mrs. M. Feldbloom, 73 Bell Park Avenue; and of Mrs. Fanny Sky, 351½ Major Street. He is now interning at the Toronto General Hospital.

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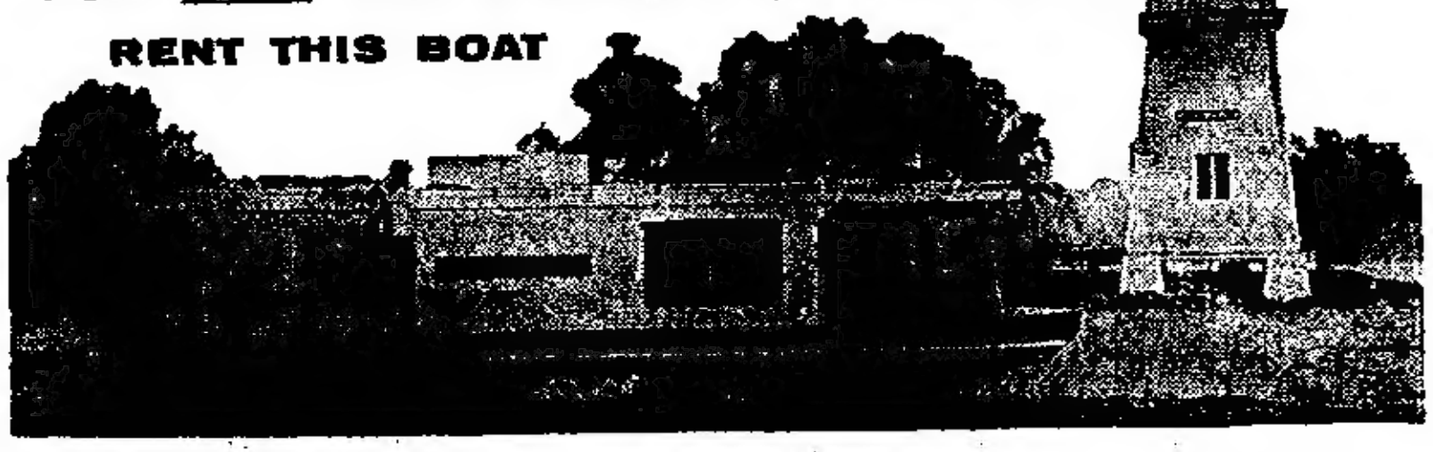

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— Coronet Studio

Mrs. Isaac Fried, of Montreal, left, is the former Miss Sheila M. Dalfen, daughter of Mr. and Mrs. Morris Dalfen, 2445 Major Street. Dr. Fried, below, is the son of Samuel Fried, of Rouyn, Quebec, and the late Mrs. Gittel Fried.

— Geraldine Carpenter

Esther Sarah, aged eleven years; and Stanley Allen, eight, are the children of Mr. and Mrs. Nathan Faletsky, 3860 Plamondon Street, Montreal; grandchildren of Mrs. Mae Azef, 5120 Maplewood Avenue.

Lynn, aged five years; and Marie, three, below, are the daughters of Mr. and Mrs. Howard Warner, 28 Lissom Crescent, Toronto; granddaughters of Mrs. Ruth Gleitman, 2515 Bathurst Street; great-granddaughters of Mr. and Mrs. Harry Freedman, 151 Grange Avenue.

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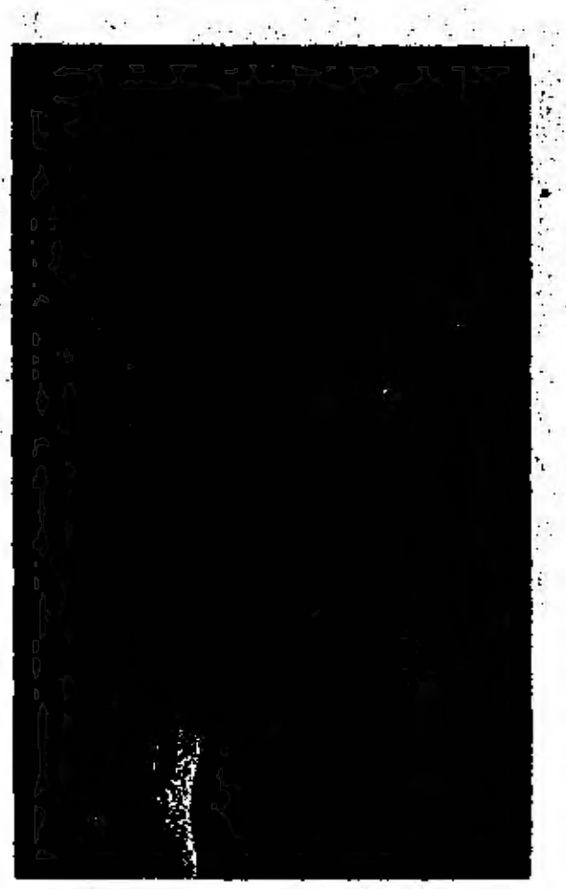
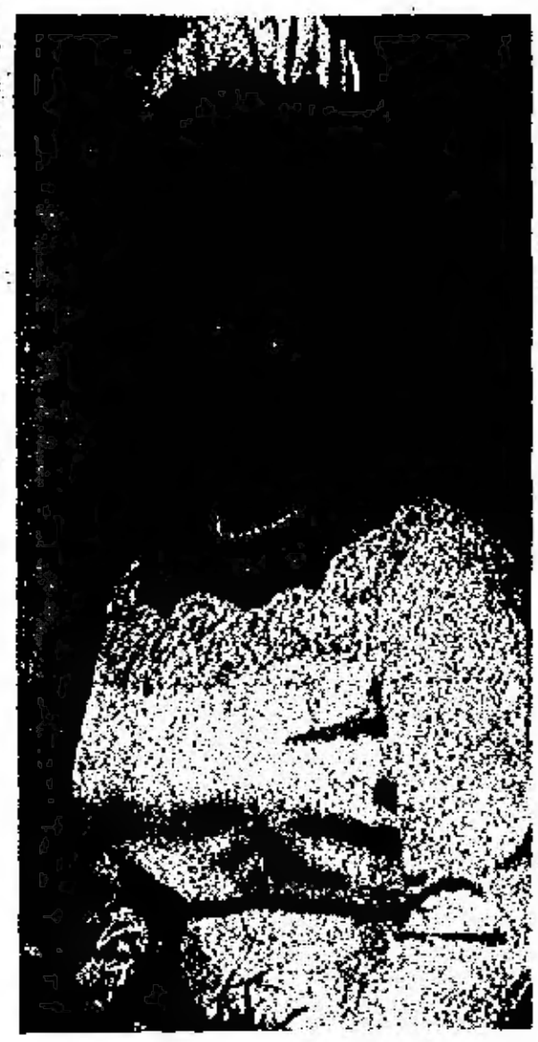


Mrs. Maurice Gold, 2080 Nantel Street, Montreal, above, who is known professionally as Mrs. Muriel Gold, performed for Eliat Group, of Women's ORT in a play by Ruth Draper, "Three Breakfasts". Mrs. Gold directs productions for the Protestant School Board of Greater Montreal. She taught at the Montreal Children's Theatre for nine years, and has played summer stock in Knowlton, Quebec; acted with Montreal Repertory Theatre, and other local groups; and appeared on local radio and television. Mr. and Mrs. Gold have a daughter, Erica, aged eight years; and a son, Glenn, five.

— Drummond Photos



Mrs. Meir Schwartz, 48 Saranac Boulevard, Toronto, above, is the former Miss Aleta Rochwerg, daughter of Mr. and Mrs. Hyman Rochwerg, 134 Hove Street. Mr. Schwartz is the son of Mr. and Mrs. A. Schwartz, of Israel.

— Horvath Photography

— Perl's and Friedman

Sheldon, aged thirteen years, left, is the son of Mr. and Mrs. William Applebaum, 4200 Bouchette Street, Montreal; brother of Mrs. J. Ghetler (Dorothy), of Ottawa, Ont.; Mrs. George Baumgarten (Helen), 2868 Kent Avenue; Arthur Applebaum, 51 Clayhall Crescent, Toronto, Ont.; grandson of Joseph Hirsch, 5157 Cavendish Boulevard, and the late Mrs. Ella Hirsch; and of the late Mr. and Mrs. S. Applebaum.

Cheryl Beth, aged two years, below, is the daughter of Mr. and Mrs. Myer Sinofsky, 4650 Plamondon Street, Montreal; granddaughter of Mr. and Mrs. R. Bitensky, 4630 Vezina Street; and of Mr. and Mrs. A. Sinofsky, 4885 St. Catherine Road.

— Ellis Photo

— Horvath Photography

Peter, aged two years, left, is the son of Mr. and Mrs. Tibor Horvath, 110 Lyon Avenue, Toronto; grandson of Gabriel Haimi, of Hungary; and of Mrs. Irma Horvath, 29 Howland Avenue. His father made the photograph.

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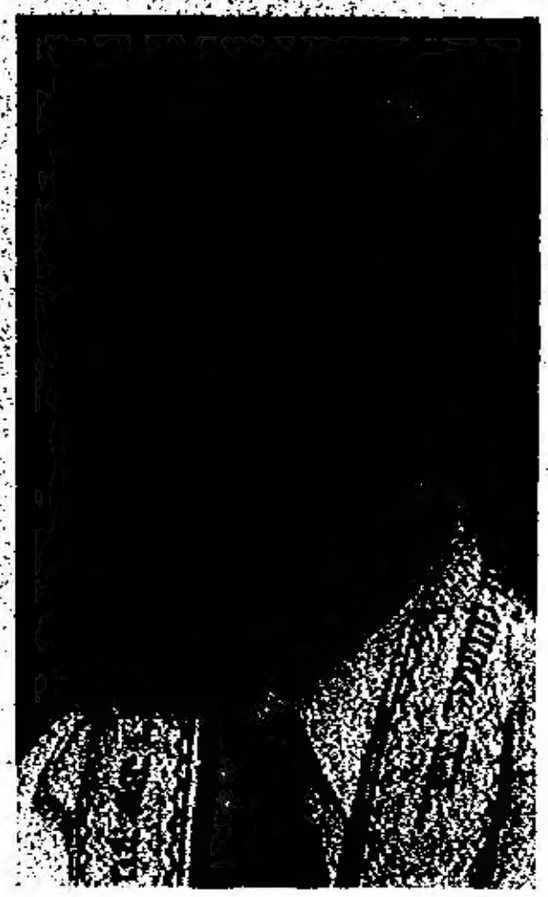
Mrs. Morris Feldman (nee Carol Nachfolger), 434 Ninety-Fourth Avenue, Montreal, and her daughter, Maria Leslie, aged eighteen months; her mother, Mrs. Myer Nachfolger, 7563 Birnam Street; and her grandmother, Mrs. Adele Calib, 3330 Van Horne Avenue. Mr. and Mrs. Feldman have a son, David Edward, aged three and one-half years. Maria Leslie is the granddaughter also of Myer Nachfolger; and of Mr. and Mrs. Charles Feldman, 3900 Bourbette Street.

— Drummond Photos

David Zev Nathan, aged thirteen years, below, is the son of Mr. and Mrs. Reuben Frankel, 18 Erica Avenue, Toronto; brother of Misses Harriet and Heather Frankel; grandson of Mr. and Mrs. Joseph Frankel, 4 Flanders Road; and of Mr. and Mrs. Bernard Margolis, 18 Erica Avenue.



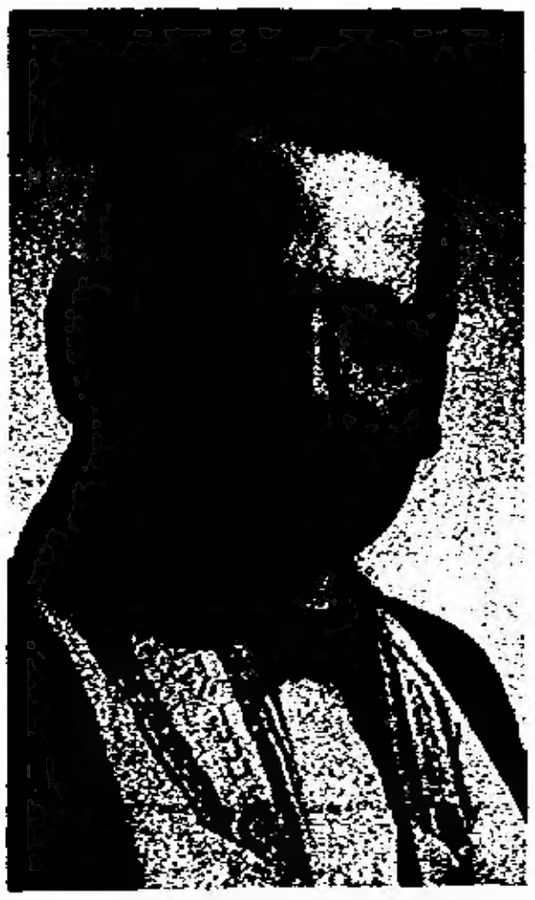
— Horvath Photography

Robert Sheldon, aged thirteen years, below, is the son of Mr. and Mrs. Harry Goodman, 76 Invermay Avenue, Toronto; brother of Miss Annette Goodman; grandson of Mr. and Mrs. Samuel Kochberg, 494 Glengarry Avenue; and of Samuel Goodman, 1 Marquette Avenue, and the late Mrs. Ray Goodman.

— Horvath Photography

Below, left to right, are: Dr. Stuart E. Rosenberg, Rabbi, of Beth Tzedec Synagogue, of Toronto; Samuel Shopsowitz; Dr. Cecil Roth, the noted historian, of London, England; Israel Shopsowitz, 28 Wilket Avenue, Toronto; Ellis I. Shapiro, 2 Forest Wood, president of the Synagogue; and Dr. Stephen S. Kayser, of New York, former curator of the Jewish Museum of New York, who helped the Synagogue to establish its own Museum; at the presentation to the Synagogue, by Samuel and Israel Shopsowitz, of the Cecil Roth Collection. They have expressed their desire to add to it other outstanding Jewish ritual collections as they become available. Dr. Roth is the author of many books and has been Reader in Post Biblical Jewish Studies at Oxford University, in England for the last twenty-five years.

Sheldon, aged thirteen years, below, is the son of Mr. and Mrs. Leo Schachter, 1600 Queen Street East, Toronto; brother of Mrs. Harvey Yalonetsky (Frances), 4866 Bathurst Street.



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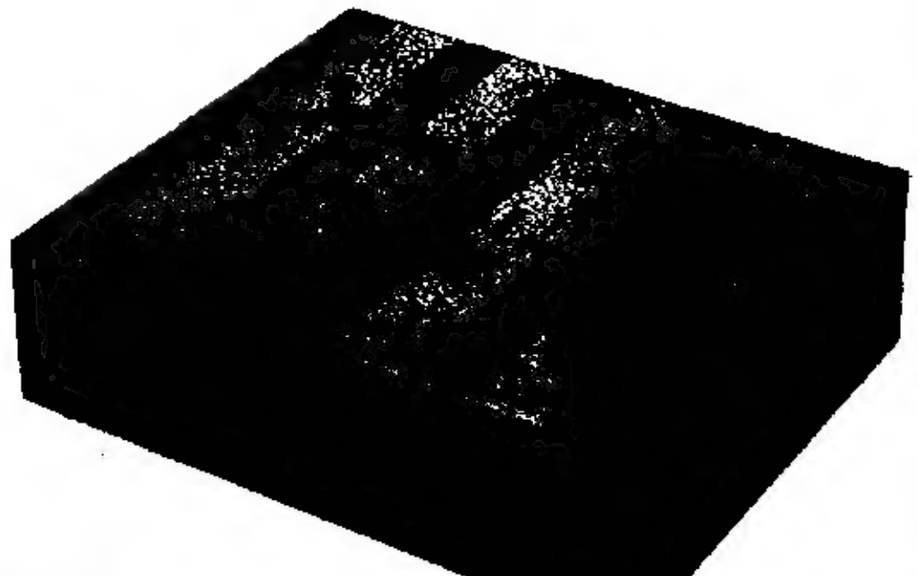

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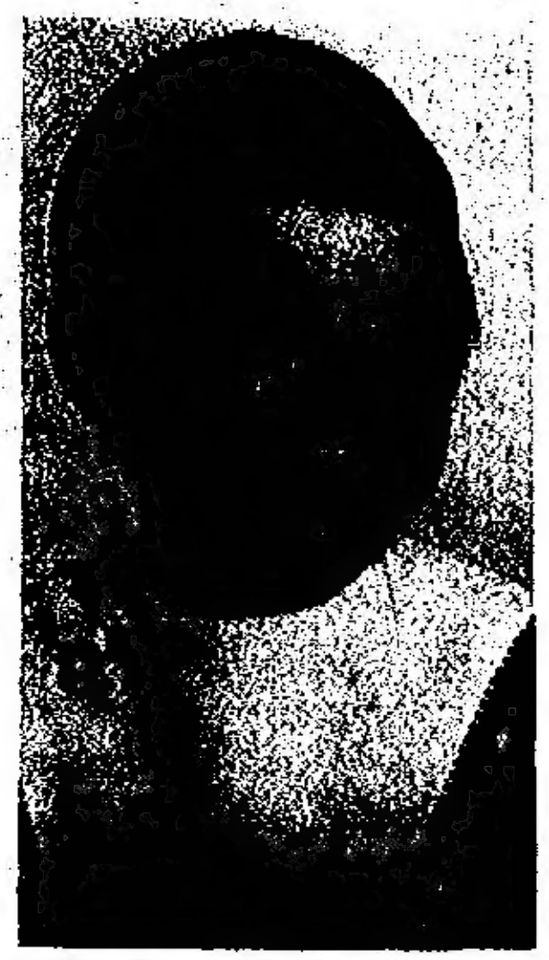
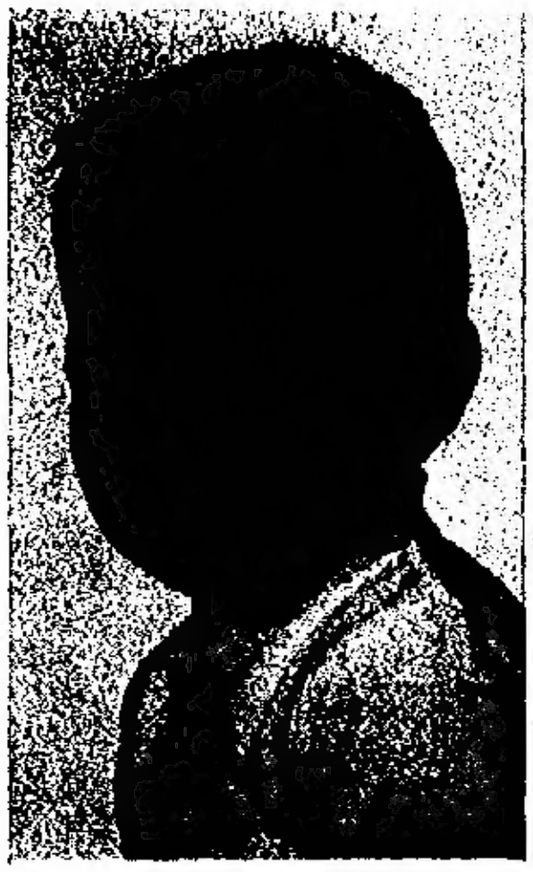
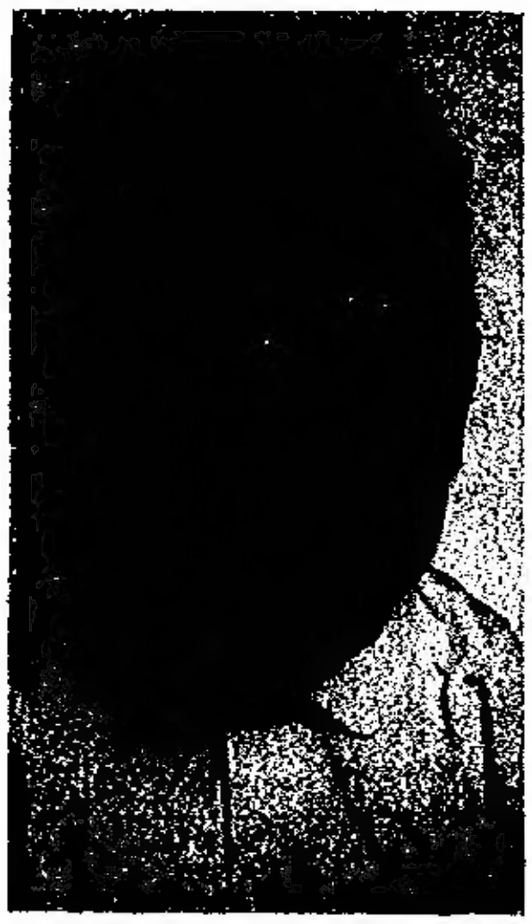
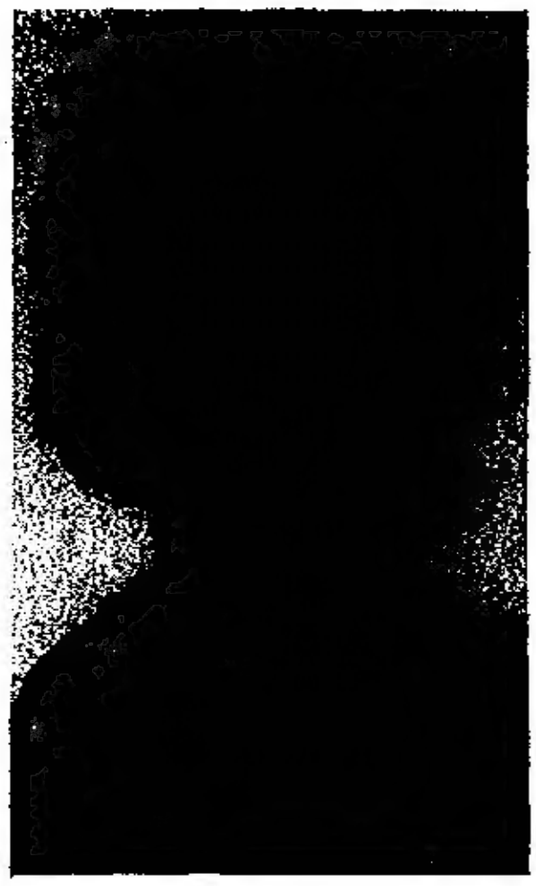




— Horvath Photography

Carol, aged two and one-half years; and David, aged nineteen months, above, are the children of Mr. and Mrs. Lawrence C. Arnold, 534 Deloraine Avenue, Toronto.





Ian David, aged six years, and Risa Cheryl, four, above, are the children of Mr. and Mrs. Mendel Averbuck, 150 Fairholme Avenue, Toronto; grandchildren of Mr. and Mrs. Paul Galfund, 397 Ridelle Avenue; and of Mrs. Rebecca Averbuck, of Windsor, Ont.

— Horvath Photography

Louis, aged thirteen years, above, is the son of Mr. and Mrs. Joseph Fishman, 5708 Edgemore Street, Montreal; brother of Irving Fishman.

— Perl's and Friedman

Ross Robert, aged two years, above, is the son of Mr. and Mrs. Herbert Morowitz, 6607 Cote St. Luc Road, Montreal; brother of Joanne, aged one month; grandson of Mr. and Mrs. Harry Engel, 643 Stuart Avenue; and of Mr. and Mrs. M. Morowitz, 5801 Palmer Street; grandson of Aaron Engel, 7160 St. Urbain Street.

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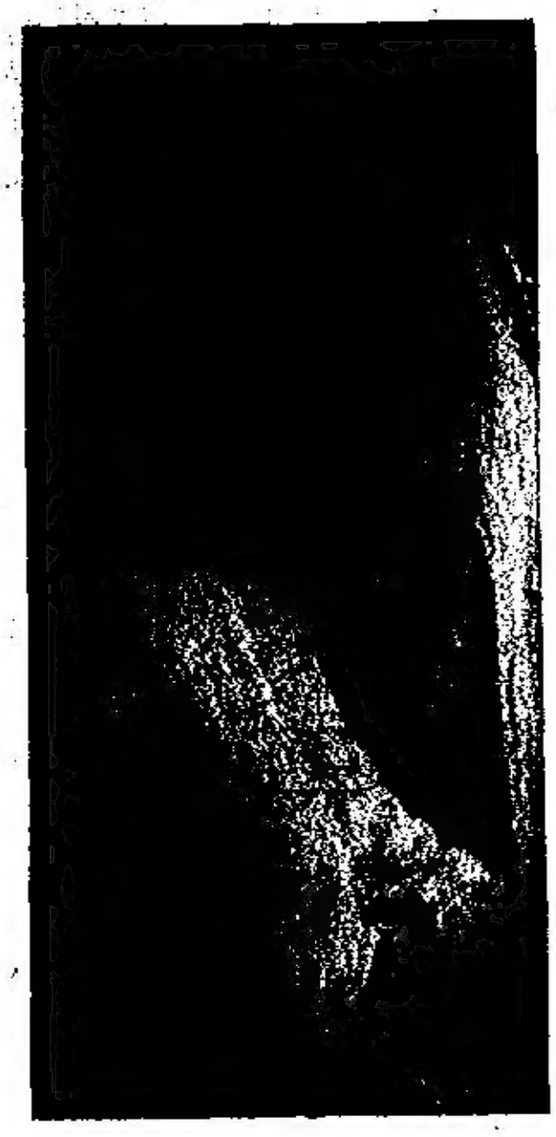
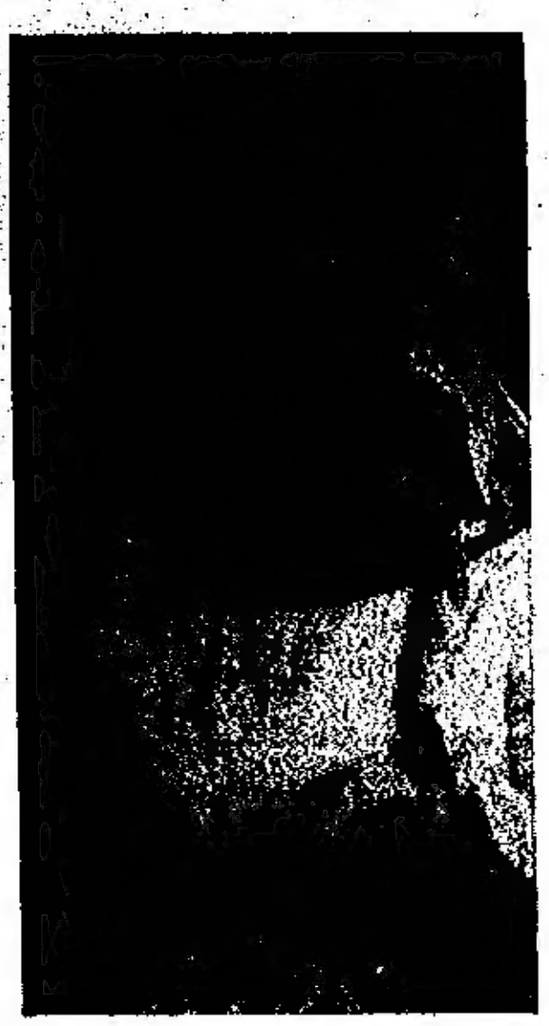
Mrs. Irwin B. Cohen, 2121 Bathurst Street, Toronto, right, is the former Miss Sandra Lee Clavir, daughter of Mr. and Mrs. Murray L. Clavir, 11 Warwick Avenue. Mr. Cohen is the son of Mr. and Mrs. Abraham Cohen, 55 Claxton Boulevard.

— Horvath Photography

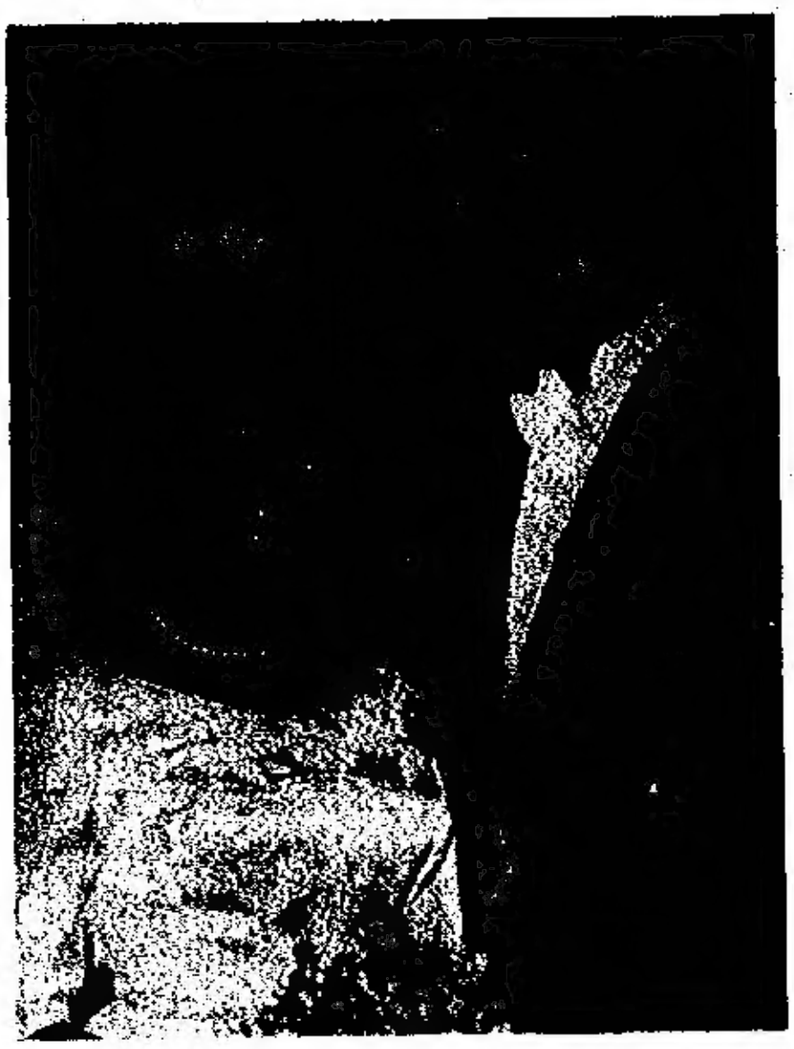


Mrs. Reel Joseph Wyman, 1 McNairn Avenue, Toronto, right, is the former Miss Miriam Shidlowsky, daughter of Mr. and Mrs. Jack Shidlowsky, 88 Ralph Street. Dr. Wyman is the son of Mr. and Mrs. Max Wyman, 50 Burnside Drive.



— Horvath Photography

Mrs. Howard Wolff, 5375 Walkley Avenue, Montreal, below, is the former Miss Judith Ann Drimer, daughter of Mrs. Ralph Pinsky, 2225 Lafortune Street, and the late Michael Drimer. Mr. Wolff is the son of Mr. and Mrs. David Wolff, 5536 Robinson Street.



— Hy Welt

Mrs. Robert Lyon Slatkoff, 3475 Ridgewood Avenue, Montreal, above, is the former Miss Dorothy Joy Levine, daughter of Mr. and Mrs. A. Louis Levine, 672 Caven Circle. Mr. Slatkoff is the son of Dr. William R. Slatkoff, 3097 Westmount Boulevard, and the late Mrs. Ethel Slatkoff. Mrs. Slatkoff is a graduate of McGill University, with the Bachelor of Arts degree. Mr. Slatkoff is in the final year of medicine at McGill University.

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Mrs. Samuel Pinsky, 6721 Baily Road, Montreal, right, is the former Miss Eleanor Wohl, daughter of Mr. and Mrs. Morris Wohl, 6521 Merton Road. Mr. Pinsky is the son of Mr. and Mrs. Jack Pinsky, 8047 Stuart Avenue.

— Hy Welt

Mrs. Harvey Ira Kornbluth, of Montreal, left, is the former Miss Arlene Judith Averbach, daughter of Mr. and Mrs. Z. Bryant Averbach, 4979 Jean Brillant Avenue. Mr. Kornbluth is the son of Mr. and Mrs. Max Kornbluth, 975 Hartland Avenue. He is a graduate in Civil Engineering, of McGill University.

— Hy Walt

Mrs. Sidney Kaufman, of Buffalo, N. Y., below, is the former Miss Sylvia Fiedler, daughter of Mr. and Mrs. Murray Fiedler, 18 Maryport Avenue, Toronto. Mr. Kaufman, is the son of Mr. and Mrs. Henry Kaufman, of Buffalo.

— Famous Studio

Mrs. Morris Ray, 2110 Keele Street, Toronto, below, is the former Miss Marilyn Tennen, daughter of Mr. and Mrs. Harry Tennen, 74 Ridge Hill Drive. Mr. Ray is the son of Mr. and Mrs. Abraham Ray, 1035 Eglinton Avenue West.

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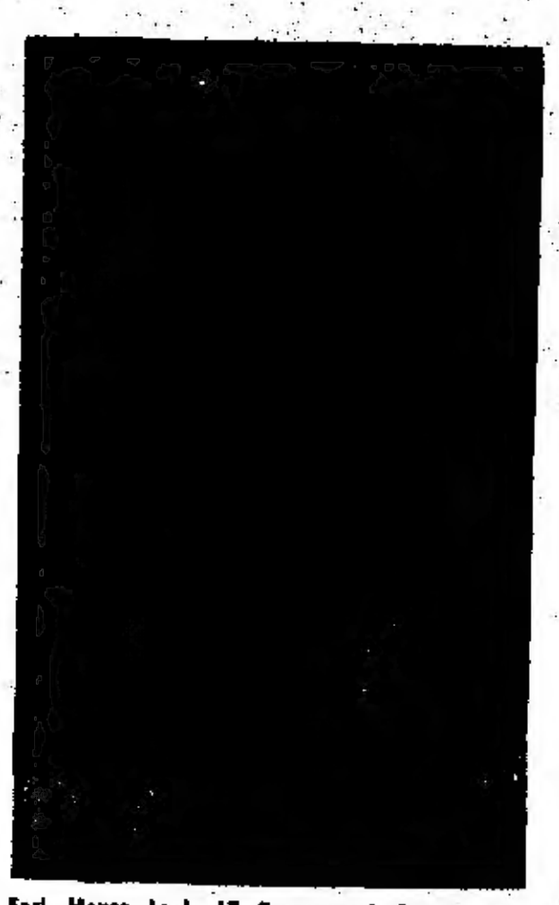
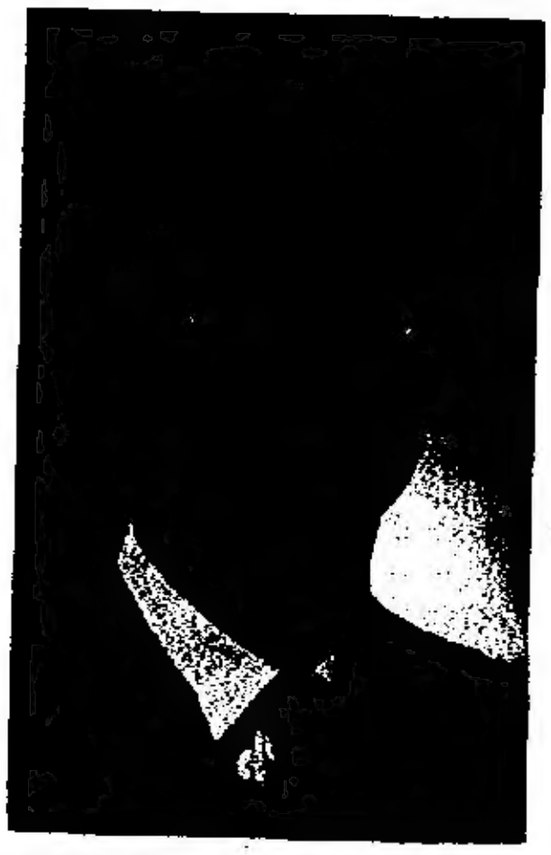
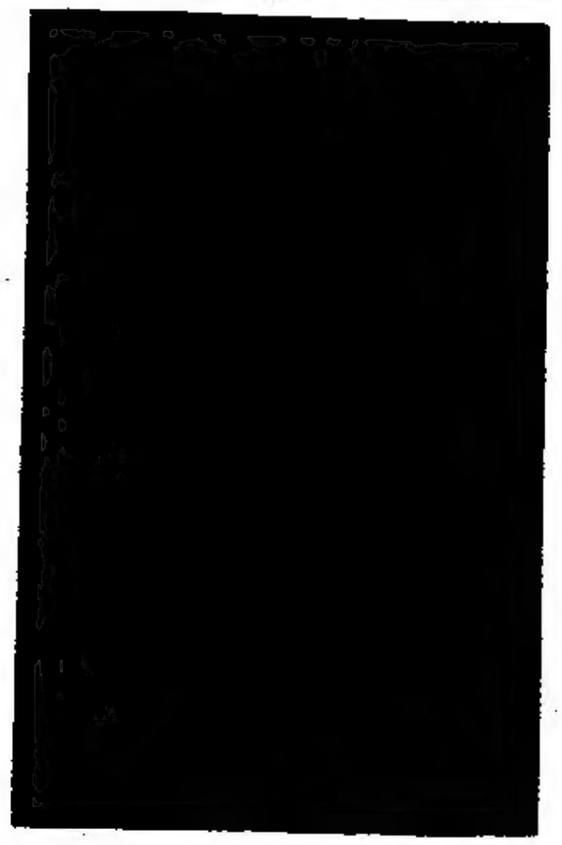


Earl Meyer Levi, 17 Fraserwood Avenue, Toronto, above, son of Mr. and Mrs. D. M. Levi, of Windsor, Ont., graduated from the University of Toronto, Faculty of Chemistry. He is the brother of Alan M. Levi, and Miss Paula M. Levi; both of 17 Fraserwood Avenue; grandson of Mr. and Mrs. J. S. Steinberg, 2125 Bathurst Street. His wife is the former Miss Sharon Weinstock, daughter of Mr. and Mrs. William Weinstock, 536 Fairlawn Avenue. He is at the University of Toronto working for the Master's degree in Chemistry.

Allan Wiener, below, son of Mr. and Mrs. Philip Wiener, 5602 Dunmore Avenue, Montreal, won Great Distinction in the General Course; graduated from McGill University with the Bachelor of Science degree. He was a University Scholar. He majored in Physics; had received a scholarship to Queen's University. He is a member of the Knights of Pythias.





Bernard Robert Fergang, below, son of Mr. and Mrs. Arthur Fergang, 5 Fraserwood Avenue, Toronto, passed the Bar Admission examinations. He attended Law School at Osgoode Hall. He was a member of Hillel. His sister is Miss Suzanne Fergang.

Maurice Berts, below, son of Mr. and Mrs. Hyman Berts, 4912 Kent Avenue, Montreal, graduated from Sir George Williams University with the Bachelor of Arts degree. He majored in Economics. He is now studying at McGill University for the Master's degree in Business Administration.

Howard Arthur Rottenberg, right, son of Mr. and Mrs. Harry Rottenberg, 5554 Plaedale Street, Montreal, graduated from McGill University with the Bachelor of Science degree. He was a member of Hillel Foundation; was in the Combined Charities. He is in the Faculty of Medicine at McGill.

H. Leonard Steinberg, far right, son of Mr. and Mrs. I. Steinberg, 4852 Mackenzie Street, Montreal, graduated from McGill University with the Bachelor of Science degree. He majored in Meteorology and Physics. He was a member of Tau Epsilon Phi Fraternity. He is studying for the Master's degree in Meteorology at McGill.

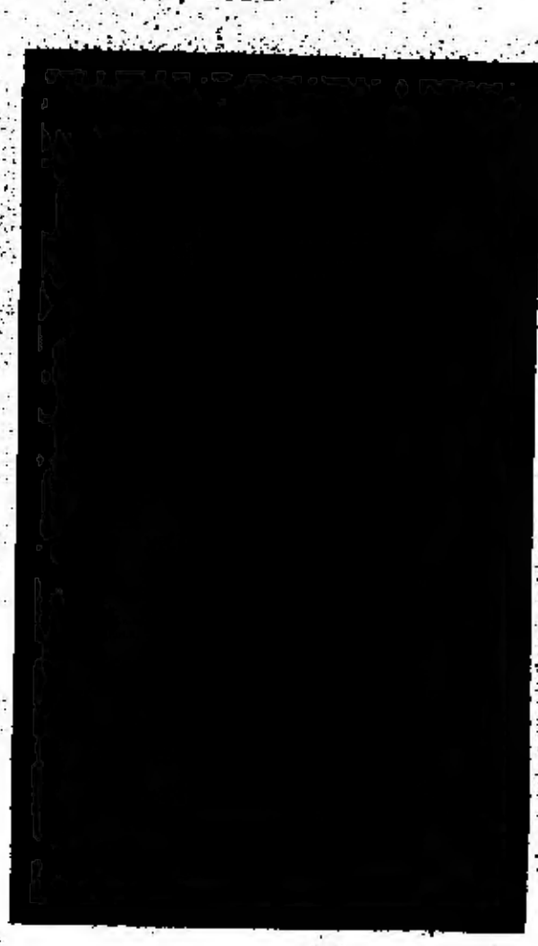
Dr. David Zave Deckelbaum, left, son of Mr. and Mrs. Victor Deckelbaum, 77 Pagnuelo Avenue, Montreal, graduated from McGill University Faculty of Dentistry. He had been editor of the McGill Dental Review; cartoonist for the McGill "Bally"; member of Zeta Beta Tau Fraternity; and of the editorial board of "Figleaf" Magazine.

Lawrence N. Mandel, below, son of Mr. and Mrs. Albert Mandel, 891 Spadina Road, Toronto, passed the Bar Admission examinations. He is a graduate of the University of Toronto Law School, Osgoode Hall. He is a member of the Y.M. and Y.W.H.A. Judo Club, and has the yellow belt, second highest Judo Award. He is the brother of Dr. Sidney Mandel, of Miami, Florida.

Gerald Nemiroff, below, son of Mr. and Mrs. J. Nemiroff, 740 Wilder Avenue, Montreal, graduated from McGill University with the Bachelor of Science degree. He majored in Mathematics and Psychology; was in the Combined Charities; intra-mural sports. He is in the Faculty of Law at McGill.

Dr. Sheldon W. Wax, above, son of Mr. and Mrs. Joseph J. Wax, 456 Roselawn Avenue, Toronto, graduated from the University of Toronto, Faculty of Dentistry. He is a member of Beta Sigma Rho Fraternity; executive treasurer of Alpha Omega Dental Fraternity. He is the brother of Mrs. Marshall J. Wise (Corinne) of Livonia, Mich.; Howard Wax, and Frederick Wax.

Frederick Gordon Saibil, below, son of Dr. and Mrs. Maurice Saibil, 1201 St. Viateur Street, Montreal, graduated from McGill University with the Bachelor of Science degree. He was in the Combined Charities; Badminton Club; intra-mural volleyball.

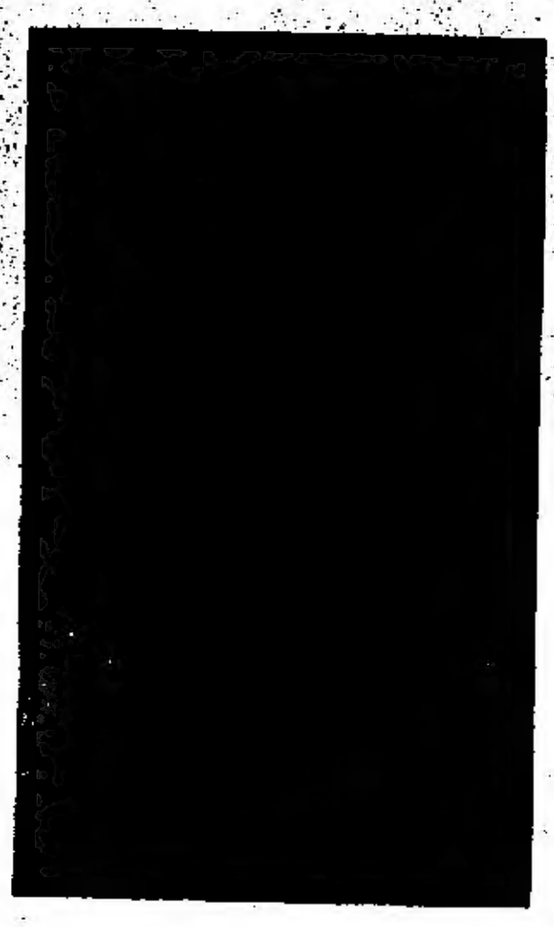


Gordon Peter Lederman, right, son of Mr. and Mrs. Edward Lederman, 146 Regina Avenue, Toronto, graduated from the Ryerson Institute of Technology, in Electronics Technology. He is a volunteer basketball counsellor at the Y.M. and Y.W.H.A. He is the brother of Malcolm, aged twenty-four years; grandson of Isaac Lederman, 43 Montrose Avenue.

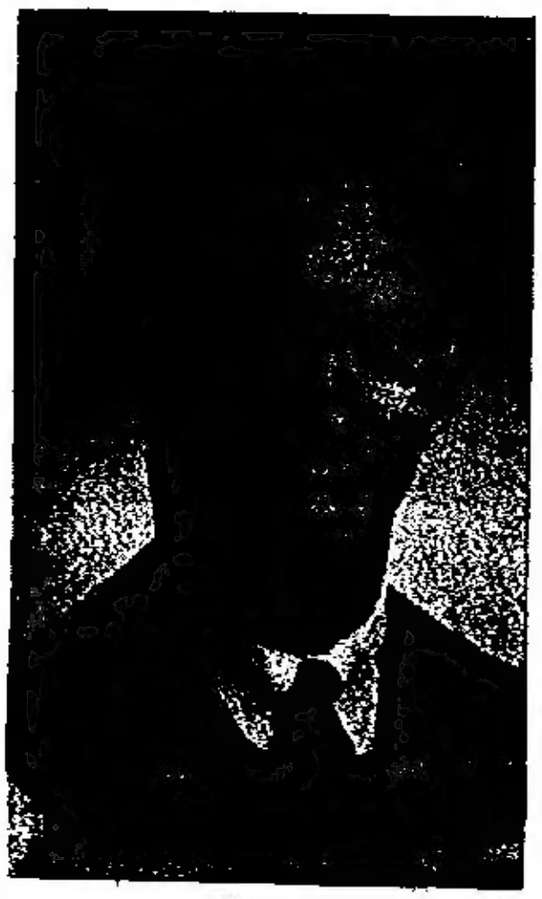
Dr. Saul Levine, 2740 Goyer Avenue, Montreal, above, son of Mr. and Mrs. Michael Levine, 595 Brunet Street, Montreal, graduated from McGill University Faculty of Medicine. He was a University Scholar; is a member of Alpha Omega Alpha, Honour Medical Society. His wife is the former Miss Eleanor Kornbluth, daughter of Mr. and Mrs. Abraham Kornbluth, 5260 Cumberland Avenue, Montreal.

Stephen Herschel Feller, 4979 Bathurst Street, Toronto, left, son of Mr. and Mrs. Louis Feller, 1608 Queen Street West, graduated from the University of Toronto, with the honour Bachelor of Science degree in Physiology and Biochemistry. He played alto-saxophone and clarinet with the Royal Regiment of Canada; is a professional musician. His wife is the former Miss Gloria Marilyn Sherman, daughter of Mr. and Mrs. Samuel Sherman, of Brantford, Ont. They have a son, Robert Sidney, aged nearly four years.

Malcolm Stanley Lederman, left, son of Mr. and Mrs. Edward Lederman, 146 Regina Avenue, Toronto, graduated from the Ryerson Institute of Technology, in Business Administration. He is a volunteer gymnastics counsellor at the Y.M. and Y.W.H.A. He is the brother of Gordon Lederman, aged twenty-two years; grandson of Isaac Lederman, 43 Montrose Avenue.

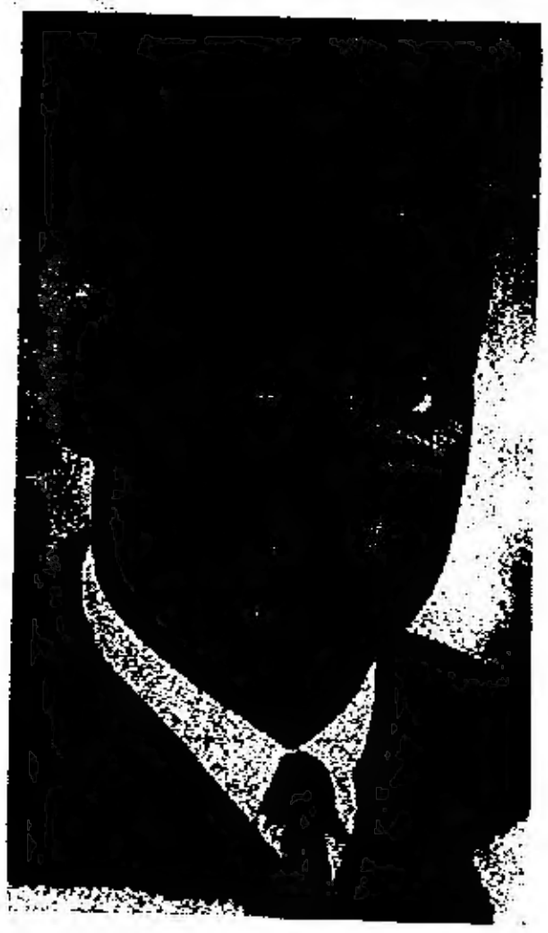


Lawrence Bloomberg, below, son of Mr. and Mrs. Solomon Bloomberg, 5601 Randall Avenue, Montreal, graduated from Sir George Williams University with a Bachelor of Commerce degree. He majored in Economics, and was president of the Economics Society. He attends the McGill Graduate School of Business Ad- the McGill Graduate School of Business Administration.



Dr. Saul Levine, 2740 Goyer Avenue, Montreal, above, son of Mr. and Mrs. Michael Levine, 595 Brunet Street, Montreal, graduated from McGill University Faculty of Medicine. He was a University Scholar; is a member of Alpha Omega Alpha, Honour Medical Society. His wife is the former Miss Eleanor Kornbluth, daughter of Mr. and Mrs. Abraham Kornbluth, 5260 Cumberland Avenue, Montreal.

Jack Schwartz, right, son of Mrs. Helen Schwartz, 4825 Borden Avenue, Montreal, and the late Michel Schwartz, graduated from McGill University with a Bachelor of Science degree. He majored in Genetics. He was a member of the Psychology Club; Pre-Medical Society; and played tennis and soccer.



Marvin Ellison, above, son of Mr. and Mrs. Louis Ellison, 113 Tavistock Road, Toronto, graduated from the University of Waterloo, Faculty of Arts, in Waterloo, Ont. He is the brother of Mrs. Irving Sherman (Annabelle), 26 Lissom Crescent; and Mrs. Robert Seigel (Jean), 9 Barksdale Avenue; grandson of Mrs. Lillie Rosenshine, 94 Pinewood Avenue.

— Gilbert Studio

Marvin Rosenbloom, left, son of Mr. and Mrs. Abraham Rosenbloom, 882 Bali Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree. He was a member of the Pre-Medical Society; Psychology Club; and Biology Club. He is now studying in McGill's Faculty of Medicine.

Clayton Ruby, below, son of Mr. and Mrs. Louis Ruby, 16 Ridgewood Road, Toronto, graduated from York University, Faculty of Arts; and is at the University of Toronto Law School. He was founder and past editor of MC Square, the University magazine. He is the brother of Miss Brenda Ruby.

Ernest Kevinsky, 546 Briar Hill Avenue, Toronto, left, son of Mrs. Lottie Kevan, 568 Lawrence Avenue East, and the late Samuel Kevinsky, graduated from the University of Toronto Faculty of Pharmacy. He was a member of Rho Pi Phi Fraternity. He is the brother of Mrs. Murray Lazar (Marilyn), 3090 Bathurst Street; and of Sherrold Kevinsky, 8 Kingsbridge Court. His wife is the former Miss Elaine Harris, daughter of Mr. and Mrs. Albert Harris, 566 Briar Hill Avenue.

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Miss Joyce Frances Prazoff, left, is the daughter of Mr. and Mrs. Isidore Prazoff, 4936 Fulton Street, Montreal; sister of Mrs. Isidore Reisler, 4039 Mackenzie Street; and Michael David, aged fifteen years; granddaughter of Mrs. Beatrice Rovitenberg, 4653 Van Horne Avenue, and the late Israel Rovitenberg; and of Mr. and Mrs. Harry Prazoff, 599 Bloomfield Avenue.

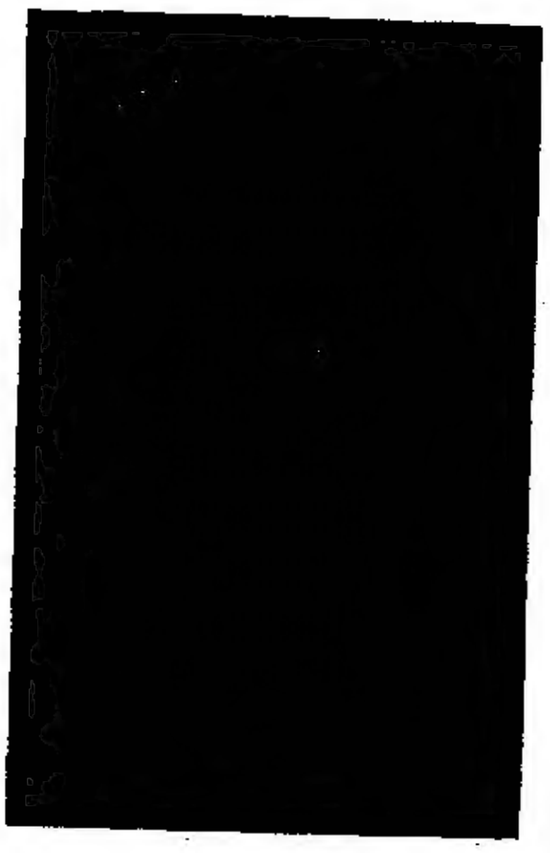
Magda Sas, above, was chosen Queen of Herzliah High School. A grade eleven student, she is the daughter of Mr. and Mrs. Leslie Sas, 6010 Wilderton Avenue, Montreal; sister of George, aged eleven years; granddaughter of Mrs. Hermina Preiss, 6010 Wilderton Avenue.

Mrs. Bernard Kay, 36 Viewmount Avenue, Toronto, above, was co-chairman of the 1963 Bnai Brith carnival. Mrs. Kay is the former Miss Beatrice Freedman, daughter of Mr. and Mrs. Harry Freedman, 347 College Street. Mr. and Mrs. Kay have a daughter, Randye, aged eleven years.

— Graphic Artists

Samuel J. Lustbaus, 77 Paperbirch Drive, Toronto, above, was co-chairman of the 1963 Bnai Brith carnival. Mrs. Lustbaus is the former Miss Sybil Finsberg, daughter of Mr. and Mrs. Henry Finsberg, 95 Regina Avenue. Mr. and Mrs. Lustbaus have three sons: Howard, Brian, and Lawrence.

— Graphic Artists



— Morrison

Mrs. Harry Abella, 75 Whitmore Avenue, Toronto, left, is the former Miss Thelma Halstick, daughter of the late Mr. and Mrs. Myer Yechiel Halstick; mother of Misses Deenie, and Brenda Abella, and Errol Abella. Mrs. Abella is past president of the Revisionist Jordania Chapter, and was the "Woman of Valor" 1963, for selling more than $100,000 of Israel Bonds. Mrs. Abella is a member of the New Mount Sinai Hospital Ladies Auxiliary, and the Jewish Home For The Aged.

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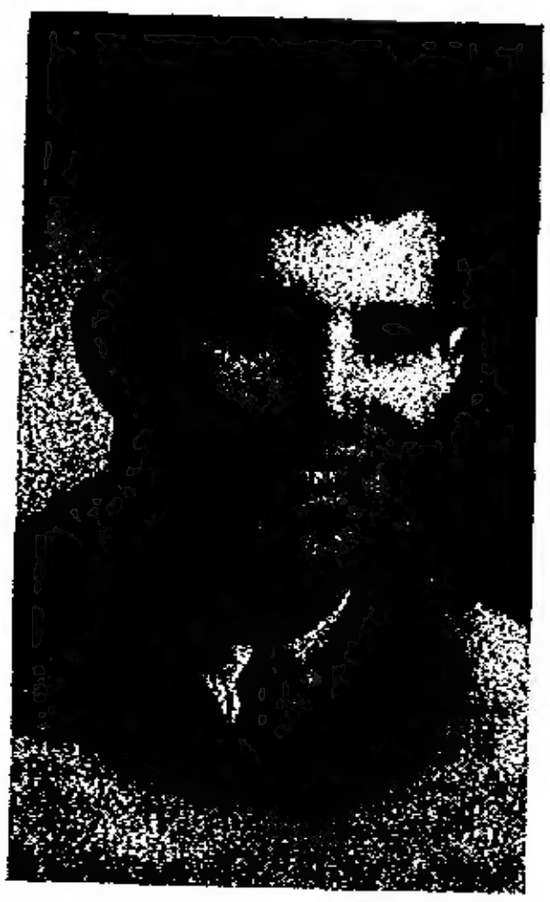
Dr. Earl Lerner, 3430 Ellendale Avenue, Montreal, above, son of Mr. and Mrs. Isidore Lerner, 4845 Fulton Street, Montreal, graduated from McGill Universlay, Faculty of Dentistry. He won the J. K. Carver Prize. He is married to the former Miss Paula Edelberg, daughter of Mr. and Mrs. Irving Edelberg, 8437 Mayrand Street, Montreal.

Martin Rudner, below, son of Mr. and Mrs. Max Rudner, 787 Powell Avenue, Montreal, graduated from McGill with the Bachelor of Arts degree. A graduate of Adath Israel Academy, he honoured in Economics and Political Science. He is a member of Tau Epsilon Phi Fraternity; and was a member of Hillel Foundation.

Dr. Louis Libman, 4100 Bouchette Street, Montreal, above, son of Mr. and Mrs. Morris Libman, 4785 Bouchette Street, graduated from McGill University, Faculty of Dentistry. He was a member of Alpha Omega Dental Fraternity. His wife is the former Miss Blossom Smith, daughter of Mrs. L. Robin, 2705 Kent Avenue, Montreal, and the late Hyman Smith (Schmeltzer). They have a son, Mark Howard, aged nearly three years.

Avrum David Dunziger, below, son of Mr. and Mrs. Joseph Dunziger, 11415 Frigon Street, Montreal, graduated from McGill University with a Bachelor of Electrical Engineering degree. He received an Athlone Fellowship to England for two years. He participated in Combined Charities; and water polo.

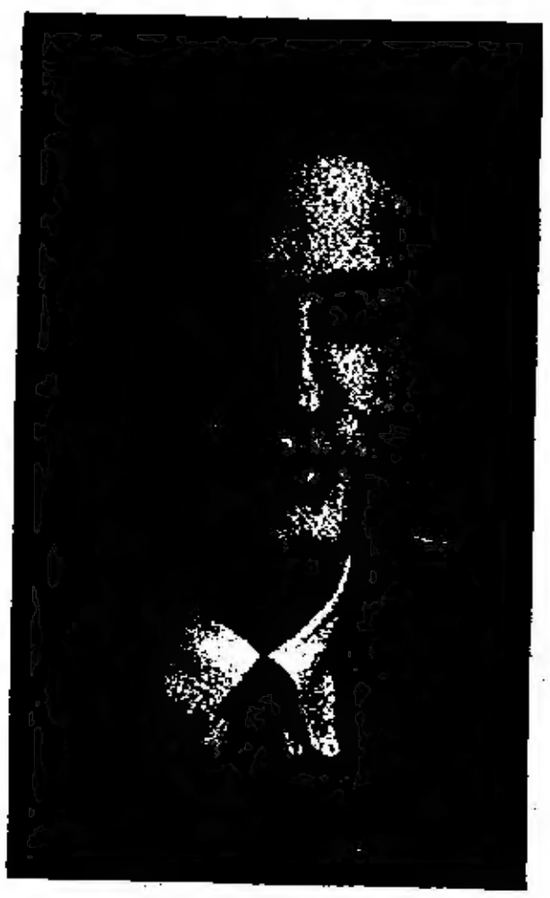


Edward Schneerer, left, son of Mr. and Mrs. George Schneerer, 309 Trenton Avenue, Montreal graduated from Sir George Williams University with the Bachelor of Arts degree. He majored in History. He was a member of the Afro-Asian Study Group; West-Indian Society; Liberal Club; Pre-Law Society; Blood Drive; In intra-mural sports and varsity basketball. He is now at the Graduate School of the University of British Columbia for the Master's degree in History.

Joel Weiner, right, son of Dr. and Mrs. Hyman Weiner, 517 Davaar Avenue, Montreal, graduated from McGill University with the Bachelor of Science degree. He was a member of Sigma Alpha Mu Fraternity; publicity director of Combined Charities; was in inter-fraternity sports. He is a news editor for CJOH TV (Channels 13, 8, Ottawa-Hull and Cornwall), and will return to McGill for the Master's degree in Political Science.

Melvyn S. Kronish, below, right, son of Mr. and Mrs. Abraham Kronish, 6303 Trans Island Avenue, Montreal, graduated from Sir George Williams University with the Bachelor of Arts degree. He was a member of Hillel Foundation; reporter and sports editor for "The Georgian"; sports information director for the University; was in the Red Feather Blitz. He spent the summer of 1963 in Europe.

Hershel Zemel, below, son of Mr. and Mrs. I. Zemel, 466 Outremont Avenue, Montreal, graduated from McGill University with the Bachelor of Science degree. He majored in Mathematics and Physics; was president of McGill Folk Music Society; chaplain of Tau Epsilon Phi Fraternity. He is working at McGill in Meteorology.



Alan Bram Moscovitch, left, son of Mr. and Mrs. Harry Moscovitch, 1095 Du Ruisseau Street, Montreal, graduated from McGill University with the Bachelor of Science degree. He was a University Scholar; received Great Distinction in the General Course; was the Governor-General's Silver Medal for Great Distinction in the General Arts and Science Course. He participated in all-star volleyball.

Hersh Laster, right, son of Mr. and Mrs. Jack Laster, 6403 De Vimy Avenue, Montreal, graduated from McGill University with the Bachelor of Arts degree. He was cultural co-chairman of the Students' Zionist Organization; member of Hillel Foundation; and of Knights of Pythias.

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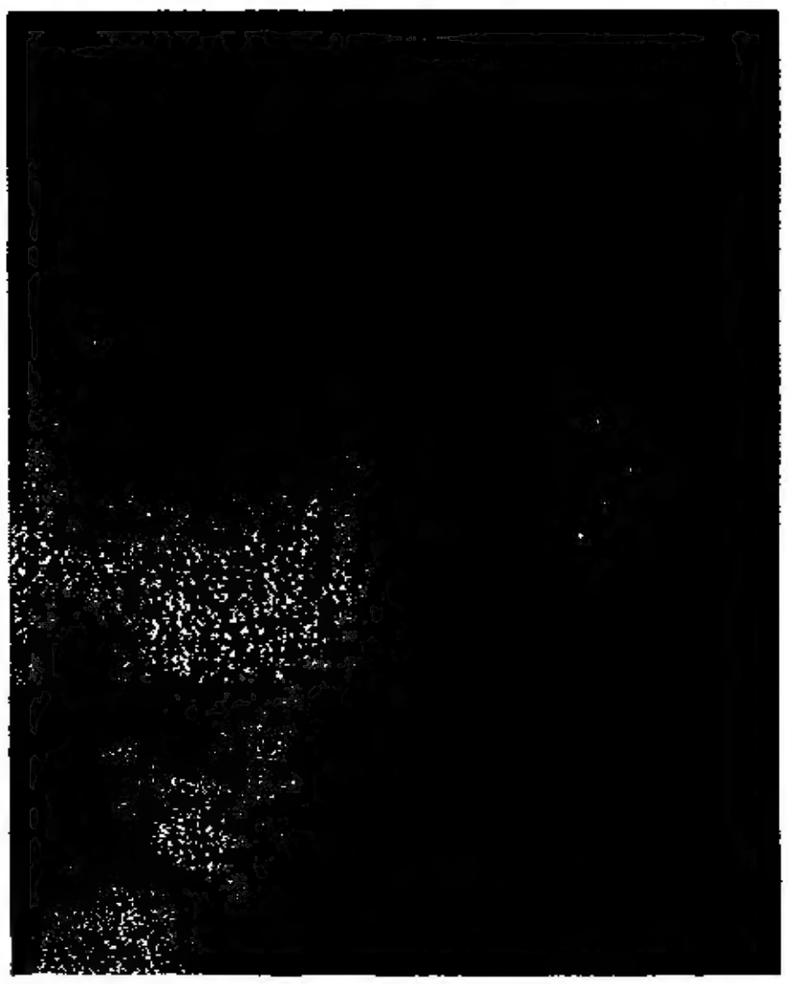
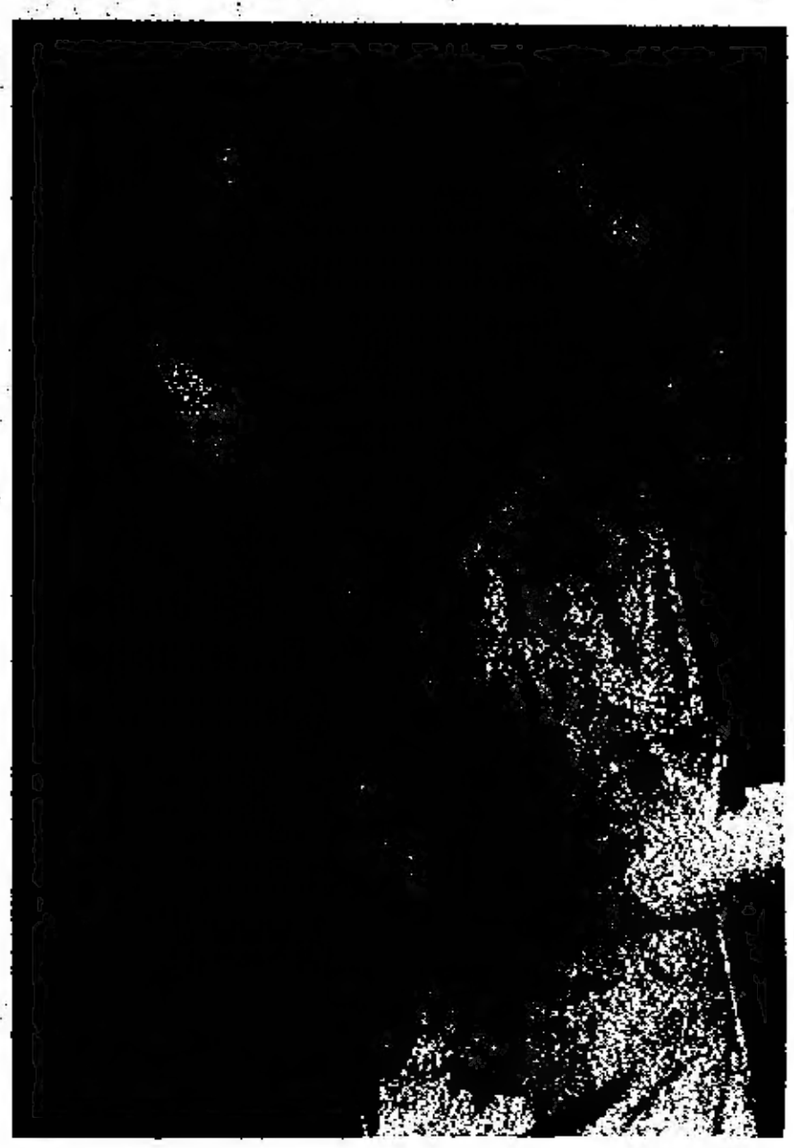
Mrs. Ernest Jay Bellam, of Montreal, left, is the former Miss Geraldine Elaine Vesko, daughter of Mr. and Mrs. Irwin L. Vesko, 4371 Circle Road, Mr. Bellam is the son of Mrs. C. Benavey, of Ottawa, Ont., and the late Samuel Bellam.
— Hy Welt



Mrs. Michael Kristof, 4645 Plamondon Street, Montreal, right, is the former Miss Sheila Zarevitch, daughter of Mr. and Mrs. Charles Zarevitch, 6356 Coolbrook Avenue. Mr. Kristof is the son of Mrs. Arnold Kohn, of Budapest, Hungary, and the late Mr. Kohn.
— Hy Welt

Mrs. Abe B. Bell, 5492 Van Horne Avenue, Montreal, left, is the former Miss Sally Kalnitsky, daughter of Mr. and Mrs. Max Kalnitsky, 6335 Macdonald Avenue. Mr. Bell is the son of Mr. and Mrs. M. Bell, 21 Palmerston Square, Toronto, Ont.
— Hy Welt

Maritimes Section



Mrs. Douglas DeWolf Gordon, above, of Charlottetown, Prince Edward Island, is the former Miss Leah Barbara Weiner, daughter of Mr. and Mrs. William Weiner, 7 Berlin Avenue, Halifax, N. S. Mr. Gordon is the son of Mr. and Mrs. Douglas H. Gordon, 7400 Mayrand Avenue, Montreal, Quebec. Mrs. Gordon is a graduate of Brandeis University, in Waltham, Mass. Mr. Gordon is a graduate of Acadia University, in Wolfville, Nova Scotia.

— John S. Holmes Studio

Harvey L. Weber, 316 Charlotte Street, Sydney, N.S., right, led the Cape Breton County Unity Appeal to victory in the recent campaign. With an objective of $175,000, Mr. Webber went over the top for a total of over $186,000. Mr. Weber is a merchant; a director of Island Investors; is associated with the Cape Breton Tourist Association; Cape Breton Concert Orchestra; Community Concert Association; is also a Canadian Broadcasting Corporation commentator; a long-time worker for Canadian Jewish Congress, and Zionist Organization affairs; is on the Board of Education; a member of Temple Sons of Israel; and holds a Bachelor of Laws degree from Dalhousie University. He is married to the former Miss Ethel Nadler, daughter of Mr. and Mrs. Joseph Nadler, 10 Pagnuelo Avenue, Montreal. Mrs. Weber is a graduate of McGill University; and the Montreal School of Social Work. They have a daughter, Miss Marlene Weber, a student at Sydney Academy; and a son, David, aged twelve years, who will be bar-mitzvah later this year.

Mrs. Edward Stanley Polsaker, of Baltimore, Maryland, left, is the former Miss Jadwiga Esther Myer, daughter of Mr. and Mrs. David Myer, 143 Connaught Avenue, Halifax, N.S. Mr. Polsaker is the son of Mr. and Mrs. Bernard Polsaker, of New York. He attended Manor's School of Music, and graduated from Manhattan College of Music, in New York, with the degree of Bachelor of Music.

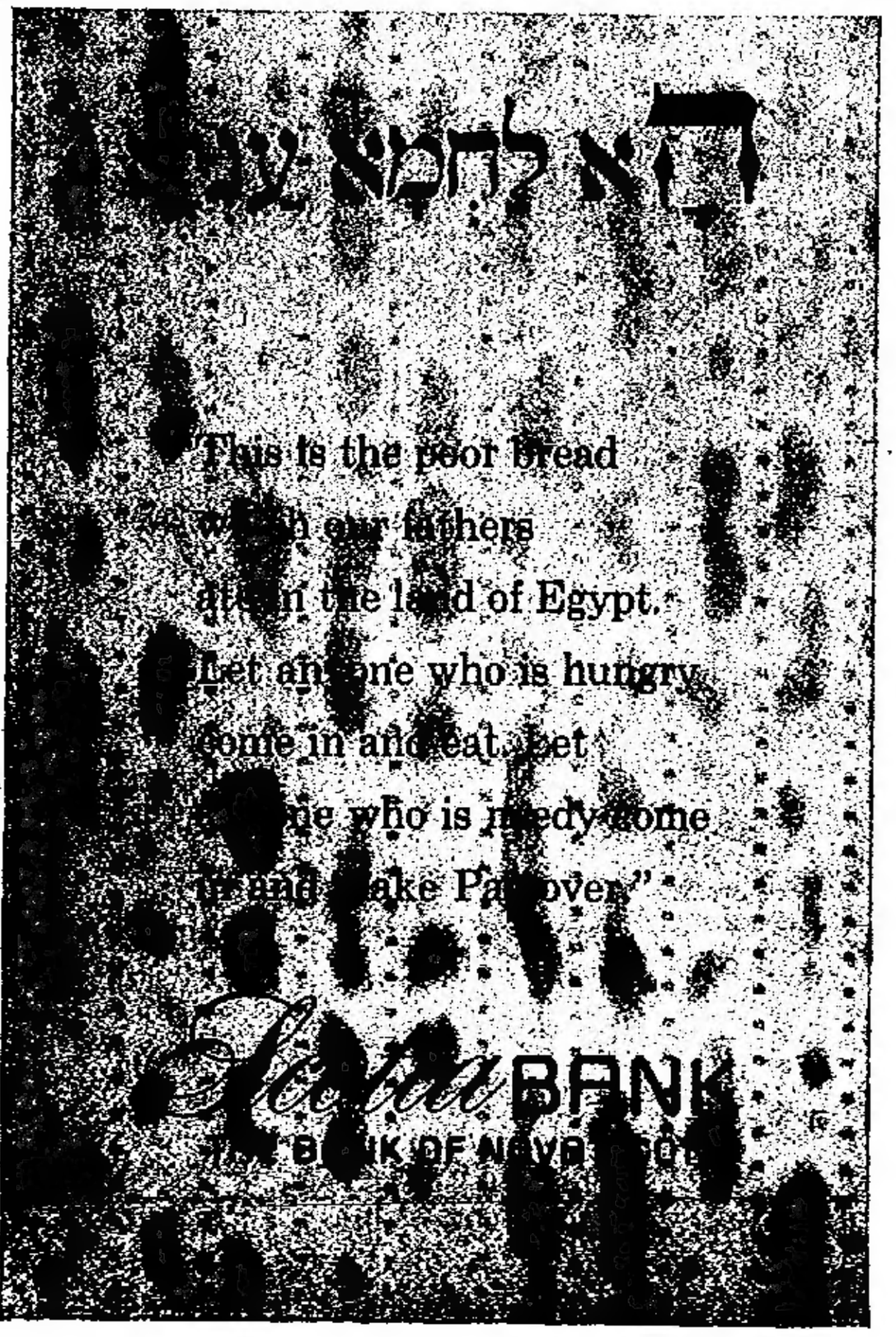
5724-1964

On the occasion of the Passover,

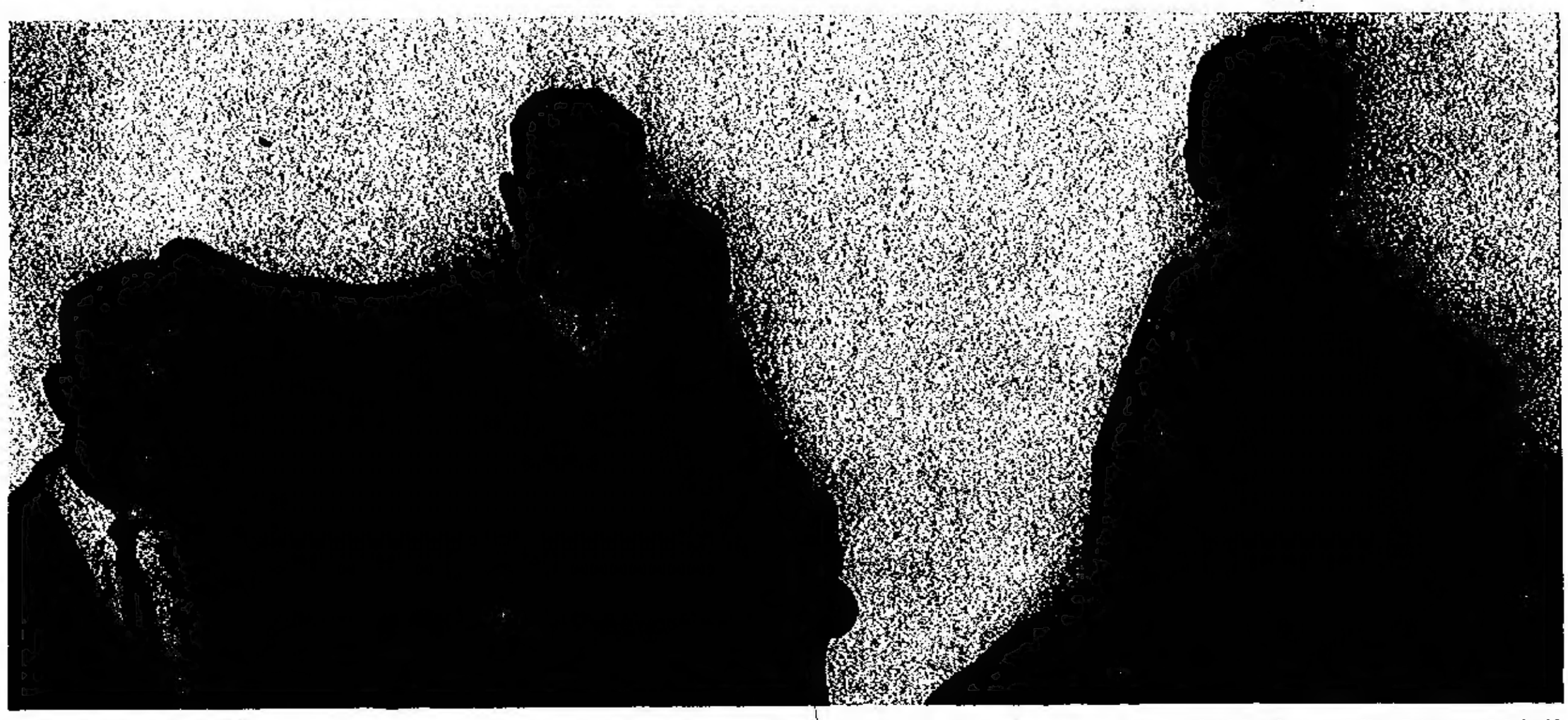
sincere best wishes to all of our friends

Admiral Beatty Hotel

SAINT JOHN, NEW BRUNSWICK



Maritimes Section



Left to right are: Michael, aged fourteen years, a student at Dartmouth Academy; Mayor Joseph Zatzman; Miss Karla Zatzman, a student at Dartmouth High School; and Mrs. Zatzman, 10 Lakeside Terrace, Dartmouth, Nova Scotia. Mayor Zatzman was born in Saint John, N. B., and came to Dartmouth thirty years ago to begin a grocery business. He was educated at the Halifax County Academy; and attended Dalhousie University. He is the first Jew to become mayor of the city. In 1957 he was elected a member of the Dartmouth Town Council, representing Ward One. He was president of the Chamber of Commerce in 1956, and among those who were instrumental in the merger of Halifax and Dartmouth Red Feather Appeals into the Halifax-Dartmouth United Appeal. He was provincial appointee to the Park Commission, and later served on the Ferry Commission. Mayor Zatzman was chairman of the Kiwanis Club's committee which built the community's first senior citizen's housing project. He is a member of the Curling Club; Brightwood Golf and Country Club; the Business Man's Club; and is a director of the Kiwanis Club. He has served on the board of governors of Beth Israel Synagogue; as co-chairman of its building committee; chairman of the Israel Bond Committee; on the national executive of the Zionist Organization; a director of the Canadian Heart Foundation; member of the Oakfield Golf and Country Club; the Yacht Club; and Rod and Gun Club. He is married to the former Miss Leah Flam, of Newcastle, N. B.

Passover Greetings

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SAINT JOHN, NEW BRUNSWICK

Maritimes Section

Rabbi Joseph Deitcher, 6647 Quinpool Street, Halifax, N.S., leader of Beth Israel Synagogue, and counselor of Bnai Brith Hillel Foundation at Dalhousie University, in Halifax, spoke at the Y.M. C.A. on "The Jewish Passover: Three Factors Of Freedom". which described the Festival of Passover as a holiday commemorating the theme of universal freedom. Rabbi Deitcher began lectures on Judaism to the students of King's College with a talk before the Sociology Club on: "The Similarities Between Christianity And Judaism". He addressed two special classes of King's College on:: "How The Jews Celebrate Passover"; and "The Place Of The Hebrew Prophets In Jewish Tradition".

Rabbi Emanuel S. Goldsmith, 1055 Lucknow Street, Halifax, N. S., was appointed associate national director of program and publications by Bnai Brith Youth Organization, in Washington, D. C. He will also serve as editor of the Judaism Pamphlet series published by the 43,000-member Youth Organization. Rabbi Goldsmith came to Halifax in 1962 as Rabbi of Shaar Shalom Synagogue. He is an alumnus of the City College of New York, and was ordained at the Jewish Theological Seminary of America. In Halifax, Rabbi Goldsmith became known to the general community through his frequent appearances before civic and religious groups. He also originated the "Festival Of Jewish Music" radio programs on CHNS FM, for which he served as advisor. Rabbi and Mrs. Goldsmith have three children: Mirela, aged three years, born in Jerusalem, Israel; Eliezer, one and one-half; and Rachel, six weeks, were born in Halifax. Rabbi and Mrs. Goldsmith expect to take up residence on July 1, in Washington.

Davis Attis, son of Mrs. Jacob Attis, 86 Botsford Street, Moncton, N. B., and the late Mr. Attis, received the award for the best male actor in the New Brunswick Regional Drama Festival, held in the Charles Fawcett Memorial Hall, in Sackville, N. B. The students of the University of New Brunswick won the award for best production, with "Inherit The Wind". Mr. Attis was also stage manager for the production. Florent Forget presented the award. Mr. Attis is a second year student at the University of New Brunswick, Faculty of Arts.

Mrs. Julius Litwin, of Campbellton, N.B., visited her sons, and daughters-in-law, Mr. and Mrs. Manuel Litwin, 574 One Hundred and Second Avenue; Mr. and Mrs. Harold Litwin, 1398 Fraser Street; and her son-in-law, and daughter, Mr. and Mrs. Issie Farber, 300 St. Aubain Street; all of Montreal, Quebec.

Mrs. S. S. Jacobson, 1937 Bloomingdale Terrace, Halifax, N. S., entertained at a luncheon, in honour of Mrs. H. P. Codling.

Mr. and Mrs. N. Meltzer, 101 Paradise Row, Saint John, N.B., returned after spending some time in Miami Beach, Florida.

Mr. and Mrs. Leonard Kaplansky, and Margo, and John, of Saint John, N.B., were at the Diplomat Hotel, in Miami Beach, Florida.

Mr. and Mrs. Manuel I. Zive, 6484 Waegwoltic Avenue, Halifax, N.S., entertained at the Nova Scotian Hotel, at a dinner, in honour of Mr. and Mrs. H. F. Codling.

Miss Rita Leger, of Tracadie, N.B., visited Miss Sandra Lann, 4873 Plamondon Street, Montreal, Quebec.

Mr. and Mrs. Max Smith, 5020 Jean Brillant Avenue, Montreal, Quebec, visited their son-in-law, and daughter, Mr. and Mrs. Borace Jacobson,, and Seyma Kayla, and new-born son, Jay Simon, 1610 Edward Street, Halifax, N.S.

The annual Youth Aliyah campaign luncheon took place at the home of Mrs. Morris Goldberg, 1813 Armview Terrace, Halifax, U.S. The chairman was Mrs. Arthur Shane, 6098 Inglis Street. A dessert luncheon, at the home of Mrs. Herman Newman, 5810 Chain Rock Drive, had as chairman Mrs. Bernard Sheffman, 121 Connaught Avenue. Mrs. Norman Cappell, 1720 Dunvegan Drive, gave a coffee party, with Mrs. Joseph Zatzman, 10 Lakeside Terrace, as chairman. This Youth Aliyah project, which gives a home in Israel to Jewish children from any part of the world who are destitute, uprooted, or in peril, originated in Germany after the Nazi rise to power, in order to rescue and rehabilitate children threatened by extermination, and succeeded in rescuing tens of thousands of children before, during, and since the Second World War. Among its patronesses have been Mrs. John D. Diefenbaker, and the late Mrs. Eleanor Roosevelt. The present campaign will culminate on April 7, at a reception at Shaar Shalom Synagogue, when the Canadian folk singer, Alan Mills, will be the guest artist.

Mrs. A. Calp, 78 Orange Street, Saint John, N.B., was hostess at a tea, sponsored by the Rotary Anns, and given in her home. Mrs. Lloyd Sterling, 911 Denver Road, president, received with the hostess, assisted by: Mesdames Harold Mills, 985 First Avenue; Ian Storer, 15 Brunswick Place; and George Gillis, 180 Hillcrest Drive. Mesdames Joshua Lieberman, 67 Orange Street, and Ralph Parker, poured the tea. Serving were: Mesdames George Hamilton, Vernon Northrup, J. E. Lutes, Pelton Road; Noel Murphy, 101 Pitt Street; and E. L. MacElmon. Mrs. J. H. D. Waddell, 962 Manwaganash Road, was general convener. An arrangement of white chrysanthemums, and tapers in china figurine candlesticks centered the table.

At a Dartmouth Regional Library Board reception at Oakwood House for the new chief librarian, Douglas Stewart, Mayor Joseph Zatzman, 10 Lakeside Terrace, was among those present.

Mr. and Mrs. Israel R. Cohen, of Saint John, N. B., visited their son-in-law, and daughter, Mr. and Mrs. Charles Flam, and new-born daughter, Shelley Roslyn, 3455 Aylmer Street, Montreal, Quebec.

Mr. and Mrs. I. Vinegar, of Perth, N. B., visited her father, M. Fine, and her brother-in-law, and sister, Mr. and Mrs. David Lubin, all of Saint John, N. B.

Born, to Mr. and Mrs. Charles Flam (nee Sharon Cohen, formerly of Saint John, N. B.), 3455 Aylmer Street, Montreal, Quebec, on February 26, at the Royal Victoria Hospital, a daughter, Shelley Roslyn; granddaughter of Mr. and Mrs. Robert Flam, of Chandler, Quebec; and of Mr. and Mrs. Israel R. Cohen, of Saint John, N. B.; great-granddaughter of Louis Flam, of Newcastle, N. B.; and of Nathan Jacobson, of Halifax, N. S.

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PASSOVER DICTIONARY

By Asher Block

ADDIR HU—A hymn in the Passover eve Seder Service, ending with the refrain BIMHERAH ("Speedily"). It is a prayer to God to hasten the rebuilding of the Temple in Jerusalem.
Addir Hu is composed of a series of adjectives, in praise of God, arranged in alphabetic acrostic. It is one of the most popular hymns in the Haggadic repertoire.

AFIKOMAN—Literally, "dessert" —an Aramaic expression for "remove the food."
During the early part of the Seder Service the "Middle" Matzah (of the three on the Seder dish) is broken in two; one half remaining on the table, the other set aside as the AFIKOMAN or dessert, for the end of the meal. This was done originally to assure that some matzah be left with which to end the meal as it began.
It has become customary to hide the Afikoman during the meal and service. The child finding it demands a handsome reward for its release.

A'HARON SHEL PESACH — "The last (8th) day of Passover." Biblically, Passover should last for but seven days. However, because of certain uncertainties and complications of the Jewish calendar in their time, the Rabbis added an extra day to the major holidays "to make sure." (Space will not permit adequate explanation). That innovation has become accepted as Jewish law to this day. In Palestine, where this addition was originally unnecessary, they still celebrate only seven days.
A'haron Shel Pesach is one of the days in the Jewish calendar when YISKOR (memorial prayer for the dead) is recited.

ARBA KOSOT ("Four Cups") Jewish tradition (TES. 10:1) prescribes that even the poorest man in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it (See MO'OS HITTIM). The Number "four" in this instance, is symbolic of the four expressions of deliverance found in EXODUS 6:6-7. "I am the Lord and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm . . . and will take you to me for a people."

BEDIKAT HAMETZ "The search for leaven," since the Torah orders that no bread ("hametz") shall be seen or found in one's possession during the week of Passover. The Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night preceding, Erev Pesach (14th of Nisan). Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be thou . . . King of the universe, who has commanded us to remove all leaven."
To be assured that the blessing be uttered in truth, it had become customary to first deposit pieces of bread in various nooks of the house, and then make the rounds to collect them. (See BIUR and MECHIRAT HAMETZ).

BIUR HAMETZ—"Burning of the leaven." The prohibition against using or enjoying "hametz" becomes effective at noon on the 14th of Nisan, and as an extra precaution the Rabbis set ten o'clock in the morning as the "deadline." At this time, the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.
But since all the leaven in one's possession ought not logically to be burned, the remainder is "sold" so as to be out of one's possession. (See MECHIRAT HAMETZ).

BLOOD ACCUSATION—The accusation that Jews use Christian blood in connection with their (Passover) ritual.
A certain Greek author, in his day, wrote: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds." The first outright accusation came in 1144—the case of St. William of Norwick. In December, 1235, some children were found murdered near the city of Fulda. The Jews were accused, and thirty-four Jews and Jewesses were slaughtered by the Crusaders. The cases that recurred throughout the centuries and in almost every corner of Europe are, oh, much to numerous and much too nauseating to mention. (The Jewish Encyclopedia gives a long list of

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them). No one is quite certain of the origin of the blood accusation. Certainly, Jewish life lends no basis. The Bible and the Talmud are most vigorous in their insistence that blood is "forbidden and defiling". It seems that the matzah and its peculiar preparation aroused the suspicion of the Christians. (They no doubt compared it to their "wafers" at communion, as having some mysterious power of atonement). The red wine, used at the Seder, may also have served as a pretext for them.

The real basis, however, most probably lies in the deep-seated prejudice against the Jews, which generally has little difficulty in finding an outlet. This outlet was as good as any, and seemed very appropriate for Easter time.

The Emancipation began to bring about better understanding between Jew and Christian, and though the last "public accusation" occurred as late as 1900, it is hoped that such things are matters of ancient history—at least in civilized countries.

CUP OF ELIJAH ("KOS SHEL ELIYAHU"). Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of this legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for this entrance, with the greeting BARUCH HABA ("Blessed be he who comes"). It is hoped that Elijah brings with him the message of Jewish redemption.

DAYENU—One of the popular songs of the Haggadah. The theme of it is the recurring thought: even if God had but freed us from Egypt and had not granted us the Torah . . . the manna . . . etc.—DAYENU! "It would have sufficed!"

DIPPING—One of the questions which a youngster asks at the Seder has to do with "the two dippings." We must confess that in this instance the question is perhaps better than the answer. At one time, the parsley is dipped into salt water; at another time the maror is dipped into haroset. The "haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracle associated with it, or as someone interestingly suggested, it suggests the "tears"

The traditional way to make a Seder

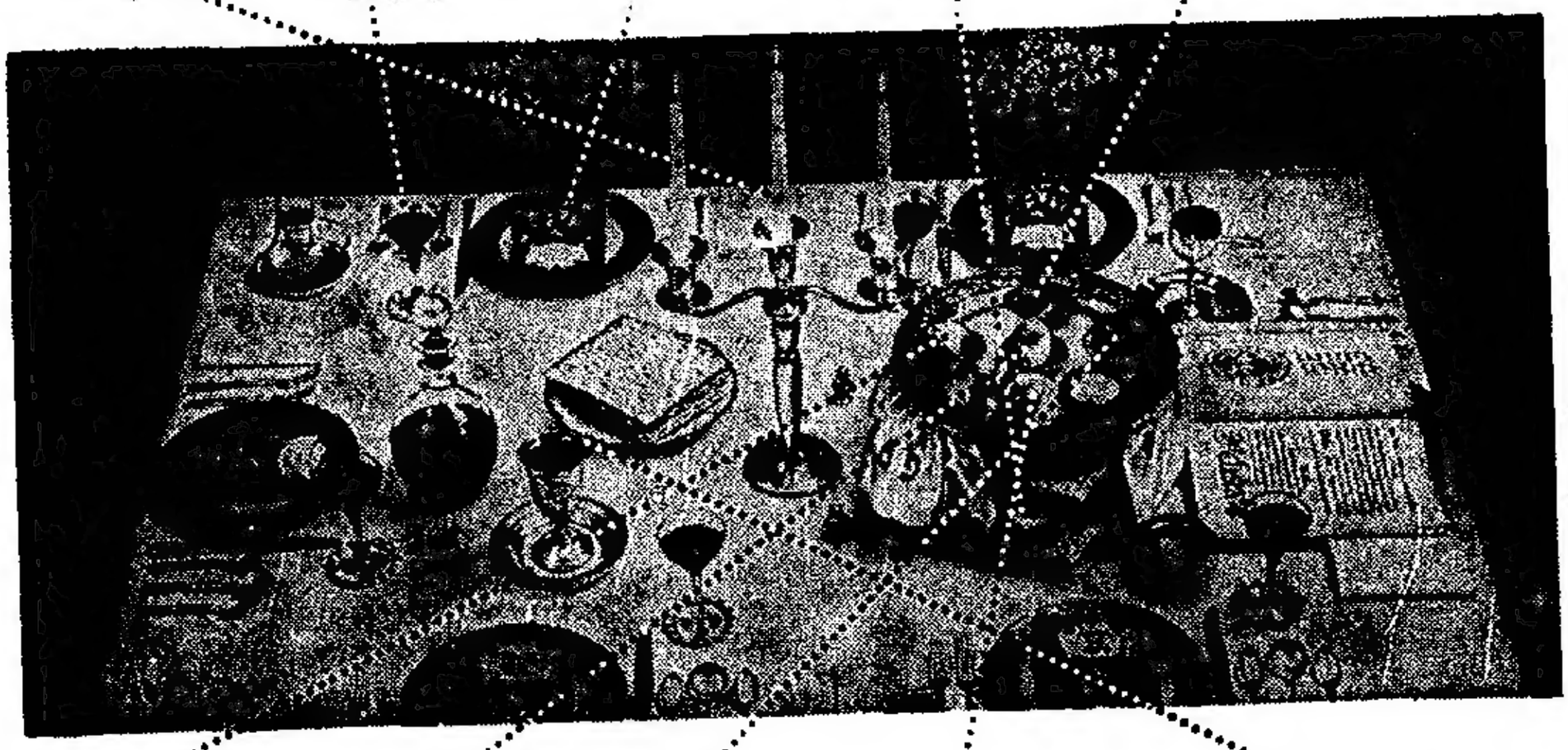
1 **CANDLES** are lighted by the mother of the house to usher in the festival of Passover. The benediction which she pronounces over the candles gives a religious meaning to this simple act. An abundance of light symbolizes joy and festivity, and the soft candle-glow adds an aura of spirituality to the Seder table.

2 **A CUP OF WINE** is placed at each table setting. The sanctification of the Holiday is pronounced over the first cup. Three additional cups are drunk during the course of the Seder, making a total of four, to symbolize the four expressions of the Lord's promise to redeem the children of Israel and deliver them from bondage.

3 **THE HAGGADAH** (literally "the telling") contains the complete Seder ceremonies in their prescribed order *(seder)*. The first part of the book, concerned mainly with the story of the Jews' deliverance from Egypt, is read before the meal. After dinner follows the second portion consisting of prayers of praise and thanks to the Almighty.

4 **MATZOH** represents the "bread of affliction" eaten by the Jews in Egypt, and also the bread that had to be baked during their hasty flight when there was no time for leavening. Three *matzot* are placed in the Seder tray. Half the middle *matzoh*, saved for the *Afikomon* (dessert), is playfully "stolen" by a child and ransomed for a prize.

5 **THE Z'ROAH,** a roasted shank bone, is placed on the Seder tray. It represents the ancient sacrifice of the Paschal lamb *(Pesach)* which had to be eaten roasted. *Pesach*, the Hebrew name for Passover, also refers to the Lord's passing over *(posach)* the Jewish homes during the plague visited upon the Egyptian firstborn.



6 **THE BEITZAH,** a roasted egg placed left of the *Z'roah*, symbolizes the required offering brought on all festivals in the Temple. The egg, while not itself sacrificed, is used in the Seder as it is the Jewish symbol of mourning (in this case for the loss of the Temple where the sacrifices were brought).

7 **THE MAROR** or "bitter herbs" (usually horseradish) is placed in the middle of the tray and symbolizes the Jews' bitter suffering under the Egyptian yoke. Directly below is the *Chazereth*, another piece of bitter herbs, commemorating the custom of eating *Maror* sandwiched between two pieces of *Matzoh*.

8 **THE CHAROSET,** placed beneath the *Z'roah*, is a mixture of chopped apple, nuts, cinnamon, and wine designed to look like the mortar used by the Jews in building the palaces and pyramids of Egypt during centuries of forced labor. Before the *Maror* is eaten, it is dipped into the *Charoset*.

9 **THE KARPAS,** a piece of parsley or lettuce placed to the left of the *Charoset*, symbolizes the meager diet of the Jews in Egyptian bondage. It is dipped into salt water in remembrance of the tears they shed in their misery. The *Karpas* also signifies Springtime, the season of Passover.

10 **THE CUP OF ELIJAH,** filled with wine, is kept on the table throughout the Seder in the hope that the Prophet Elijah may appear as a messenger of the Almighty and announce the coming of the Messiah. Thus, in the midst of their memories of the past, the Jews look forward to the day of universal peace, love, and brotherhood.

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which Jews shed in bondage. After all, it is often the meaning we lend to a thing that really counts.

ECHOD MI YODEA — "Who knows One?" This is the beginning of a Passover song, constructed as a series of questions and answers. "Who knows two . . . three . . . etc." follows. The answers are taken from Jewish life. "God is one." "The tablets of the Decalogue are two," etc. The numbers run to thirteen.

EGG — One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal.
It also represents the free-will sacrifice (the HAGGIGAH) which visitors usually offered in the Temple (in addition to the paschal lamb).

EREV PESACH — "The eve of Passover," or more correctly, the day preceding Passover (14th of Nisan). It is on this day that all leaven is to be burned or sold.

EXODUS—A Latin term meaning "going out." It is the name given the second of the five Books of Moses, since that book deals largely with the story of how the Jews went out of Egypt.

FOUR SONS — In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.
1. The WISE (or studious) SON, who inquires and seeks to be informed.
2. THE WICKED (or skeptical) SON, who mocks at the entire service.
3. The SIMPLE SON, who is "indifferent" to the whole affair.
4. And last, HE WHO DOES NOT ASK, but waits to be told, and then acts.
This interesting presentation of four Seder characters comes from the Jerusalem Talmud (PES. 844).

HAD GADYA—A song in Aramaic, recited at the very end of the Seder Service.
The Had Gadya is an old Jewish nursery-rhyme borrowed from a popular German ballad. Many commentators, however, both Jewish and Gentile, were not content with this prosaic origin, and proceeded to discover hidden motives in this song. Some, for a time, saw in it an

Seder Ritual of Remembrance

FOR THE SIX MILLION JEWS WHO PERISHED AT THE HANDS OF THE NAZIS AND FOR THE HEROES OF THE GHETTO UPRISINGS

Perform this Ritual
after the THIRD *of the Four Ceremonial Cups,*
just before the door is opened
for the symbolic entrance of the Prophet Elijah.

All rise,
and the leader of the Seder recites the following:

בְּלֵיל שִׁמּוּרִים זֶה נַעֲלֶה בִּרְחִילוּ וְרַחֲמוּ אֶת זָכָר שֵׁשֶׁת מִלְיוֹנֵי אַחֵינוּ בְּגוֹלַת אֵירוֹפָה, אֲשֶׁר נִסְפּוּ בִּידֵי עָרִיץ וּמְוִיד אֲשֶׁר הֵרַע לְעַמֵּנוּ שִׁבְעָתַיִם מִפַּרְעֹה.

וְזֶה דָּבָר הָעָרִיץ לִשְׁלִיחֵי מְזֻמָּחוֹ: לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד. וַיְהָרְגוּ חֲמִימִים וּטְהוֹרִים, אֲנָשִׁים נָשִׁים וְטַף, בְּאֵרֵי־דָעַל וּבְמִשְׂרְפוֹת־כִּבְשָׁן. וְלֹא נִרְפָּה לִסְפֹּר בִּרְעָ מַעֲלֵיהֶם פֶּן נְחַלֵּל אֶת צֶלֶם אֱלֹהִים אֲשֶׁר בּוֹ נִבְרָא הָאָדָם.

וּפְלֵטָה עָמְנוּ בְּוַטָּאוֹת וּבְמַחֲנוֹת הַהַשְׁמֵד מָסְרוּ נַפְשָׁם עַל קִדּוּשׁ הַשֵּׁם, וְרַבִּים מֵהֶם לָבְשׁוּ רוּתַ גְּבוּרָה וַיִּתְקוֹמְמוּ נֶגֶד הָרְשָׁעִים וַיָּפִילוּ בָּהֶם חֲלָלִים. וּבְלֵיל הַתְּקַדֵּשׁ חַג הַפֶּסַח קָמוּ שְׁרִידֵי הַגֶּטּוֹ בְּוַרְשָׁה וַיִּלָּחֲמוּ עִם הַטְּמֵאִים בִּיהוּדָה הַמַּכַּבִּי בְּשָׁעָתוֹ. הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ וְאֶת כְּבוֹד יִשְׂרָאֵל עָל נַס הֵרִימוּ.

וּמְמַעֲמַקִּים פָּתְחוּ הַקְּדוֹשִׁים אֶת פִּיהֶם בְּשִׁירַת אֲנִי מַאֲמִין בֶּאֱמוּנַת הַמָּשִׁיחַ.

All sing ANI MAAMIN (*"I Believe"*),
the song of the martyrs in the ghettos and liquidation camps:

אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ:
וְאַף עַל פִּי שֶׁיִּתְמַהְמֵהַּ, עִם כָּל זֶה אֲנִי מַאֲמִין!

English rendition of the Hebrew:

On this night of the Seder we remember with reverence and love the six millions of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

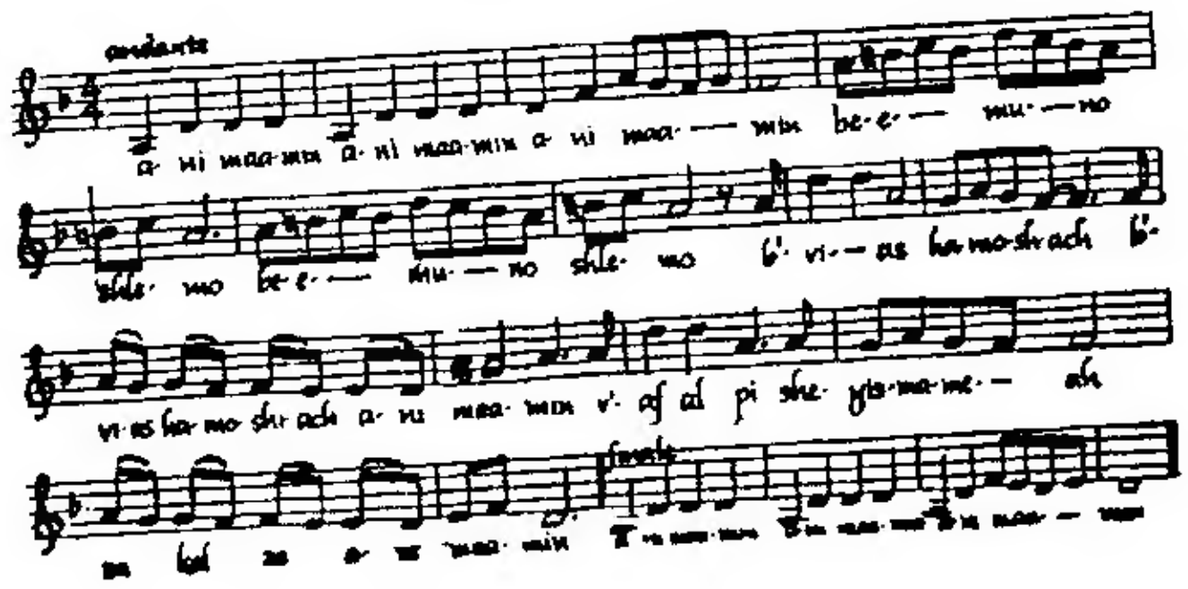
Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men.

All sing ANI MAAMIN (*"I Believe"*),
the song of the martyrs in the ghettos and liquidation camps:

I believe with perfect faith in the coming of the Messiah:
And though he tarry, none the less do I believe!

ANI MAAMIN
("*I Believe*")


andante
a- ni maa-min a- ni maa-min a- ni maa- — min be-e- — mu- — no
shle- mo be-e- — mu- — no shle- mo b'- vi- — as ha-mo-shi-ach b'-
vi-as ha-mo-shi-ach a- ni maa- min v'- af al pi she- yis-ma-me- — ah
im kol ze a- ni maa- min

A-ni ma-a-min be-e-mu-no sh'le-mo
B'vi-as ha-mo-shi-ah, v'af al pi
She-yis-ma-mey-ha, im kol ze a-ni ma-a-min.

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allegorical expression of the old judicial principle of punishment: "an eye for an eye," etc. According to most other versions, this legend served to illustrate the great epochs in historic Jewish persecution.
The KID symbolizes the Jewish people. God, the FATHER, purchased this people from Egypt by redeeming them through Moses and Aaron (the two coins of money). The CAT represents Assyria, who conquered the Northern Jewish Kingdom. The DOG is Babylonia, who conquered Assyria and Judah, the Southern King. The STICK is Persia, next in line to oppress the Jews. FIRE stands for Macedonia, or Greece. WATER is the Roman Empire; the OX—Saracens, who conquered Palestine; the SLAUGHTERER—the Crusaders; the ANGEL OF DEATH —the Turks who then ruled over Palestine. And, finally, the MOST HOLY appears, as the principle of universal and eternal justice, to defend and protect the ONE ONLY KID.
In 1731 a baptized Jew published a treatise on the subject of HAD GADYA, the title of which alone contains 40 words. Others have discussed this nursery-rhyme as though it were a profound philosophical dissertation. In all these cases, it is not the origin itself, but the interpretation given it, which really matters.

HAGGADAH — Derived from the Hebrew verb "haged", to tell or narrate. Hence, the "text" of the story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (EX. 13:8): "And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt."
Besides containing the actual story of the exodus, the Haggadah gives us an introduction to the FOUR SONS, relates incidents about certain ancient rabbis (for example that Rabbi Eliezer once got to talking with his colleagues about the exodus until there was no time left for sleep), and interesting historic excerpts.
The oldest edition of the Haggadah extant was printed in Italy, about 1505. Some persons have tried to collect all the editions since then. One reached 230; another got 895.
The Haggadah, as the principal religious book for the home, gave rise to many artistic illustrations (not permitted in synagogue text). There are about 25 such designed manuscripts, some dating back to the early 14 century. The themes of these illustrations are: the preparation of matzah, scenes of the Seder Service, the Ten Plagues, and Biblical scenes. Reproductions of these are still found in many "haggadot" today.

HALLEL—Lit., "PRAISE", consisting of Psalms of David. These Psalms (nos. 113, 114 in the first part of the Seder Service, and 115-118 in the second) are perhaps the oldest portion of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple at the sacrifice of the Paschal Lamb. In the New Testament (Matt. 26:30 and Mark 14:26) there is reference to the singing of a hymn at the Passover supper—which undoubtedly is the Hallel.

HAMETZ—("leaven") This term, as defined by our Rabbis, includes five kinds of grain, (two of wheat and three of barley) and any products which include these as ingredients.

HAROSET—A mixture of nuts and apples and wine, in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Ramses, for Pharaoh. (See DIPPING).

HOL HA-MOED—The four intermediary or "weak-days" of the Passover (or Sukkot) Festival. These days are semi-holidays, in that all the laws of Passover apply to them but work is nevertheless permitted.
In Palestine, during this period, thousands of Jews still visit Jerusalem and other cities as their ancestors did some two thousand years ago.

KIDDUSH — "Sanctification" of the Sabbath or Festival over wine.
The blessing is added: "Blessed art thou, O Lord our God, King of the universe, who has kept us in life, and that preserved us, and enabled us to reach this season."
When the Festival follows Sabbath, Habdalah ("separation") is pronounced, to distinguish between the higher sanctity of the Sabbath and that of the Festival (just as in the Temple a veil divided the Holy Court from the Holy of Holies).

KI LO NOEH—A hymn of praise —one of the latest additions to the Haggadah (15th century). It was originally recited only on the first night and "Addir Hu" only on the second. Now both are sung on both nights.
Its construction is similar to that of Addir Hu, in that it is alphabetically composed and ends in recurring refrain.

LEANING—It is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such "luxury." (This custom was perhaps borrowed from the Roman "banquets.")

ELEL SHIMURIM—"The night of vigils," that memorable night in Egypt when the spirit of God "watched over" the Jewish nation to protect them from the

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Egyptians and the angel of death.

To this day, some Jews, somewhat naively, believe that only the night of Passover is completely free from evil "spirits". Among the Caucasian Jews, for instance, young girls are generally forbidden to appear in public, for fear of the "evil eye" — except on Passover eve. In fact, tradition is lenient even toward the reading of "Sh'ma" on this night. All this simply shows that somehow the Seder Service inspired Jews on Pesach night to feel the presence of divine protection more keenly than at any other time during the year.

MAKOT—"The Plagues," ten in number, which were visited upon Pharaoh and his people for their stubbornness in refusing to let the Israelites go.

The plagues, as enumerated in the Bible, were: blood, frogs, vermin, swarms of insects, cattle disease, boils, hail, locusts, darkness and slaying of the first born.

MAROR—"Bitter herbs", reminiscent of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

MATZAH—"Unleavened bread," i.e. made of dough that has not fermented.

The commandment (EX. 13:7) "Unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation: EX: 12:33-34 "And the Egyptians were urgent upon the people, to send them out of the land in haste . . . And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."

At the Seder Services, three MATZOH (in three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the KOHANIM (the priests who offered the sacrifices in the Temple, or their descendants) the LEVITES (who conducted the services in the Temple, or their descendants) and the ISRAELITES (the remaining masses of Jews, the laymen).

Matzah was the original form of bread, before leavening processes were discovered to make it more palatable. The poor, however, usually could not afford to wait for bread to leaven (or could not afford to buy) and therefore ate matzah. It had thus come to be known, (DEUT. 16:3) as "lechem oni" (the bread of the poor, or the bread of affliction.) Matzah was also, of necessity, used in time of extreme haste, as when Abraham prepared a "bite" for the angels (GEN. 18:6) or when the witch of Endor prepared some food for Saul (2 SAM. 28:24).

The original form of Matzah was round, which is the natural shape assumed by the dough when rolled. But with the invention of machinery, it was made square, since that proved to be a faster method — the basic principle in the baking of matzoh being "speed", to prevent fermentation. The perforations in the matzah are also for the purpose of preventing the rising of the dough.

MATZAH SH'MURAH—(strictly observed matzah). The very pious are not content with merely baking the matzah in the prescribed manner, but insist on having the grain itself watched during the harvesting and milling that it be not dampened or leavened. Some compromise by having the "Sh'murah Matzah" at least for the Seder night.

MECHIRAT HAMETZ—"selling of leaven." The Biblical injunction is that "no leaven shall be seen or found in your possession" during Passover. To accept the literal, surface meaning of this command would imply that one must dispose of all his pastry, flour, sugar, etc., for that full week. Imagine what havoc that would incur to the baker, manufacturer, wholesaler, or to any ordinary household!

The Rabbis, well realizing that, reasoned that this cannot be the

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interpretation of the verse. Said they: the verse prohibits only such leaven as is in "your (namely Jewish) possession". Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practise, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesach.

Since, however, it is much too cumbersome for each Jew to perform such transactions individually, the next step was to empower one person — usually the rabbi — to act as agent for the entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction".

MO'OS HITTIM — (Literally, "wheat money"). Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which matzah and other Passover necessities are provided for the poor and needy. This fund is known as MO'OS HITTIM, since originally each family baked its own matzah, and all that was supplied was the "wheat".

MOSES—The "hero" of Passover history, who somewhat unfairly has been overlooked in the praises of the Haggadah. Our ancestors, in their intense and admirable devotion to God, sometimes tended to underestimate man's cooperation.

NISAN — The first month of the year according to the Bible, in its account of the holidays, but the seventh month in our present-day calendar. Passover extends from the 15th to the 22nd of this month.

OMER — ("sheaf", or a certain measure). Lev. 23:10, 11 reads: "when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf (a wave-offering) before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." The Israelites were forbidden to eat of the newly harvested grain till they had brought the "omer". From that day they were to count seven full weeks, or 49 days, the fiftieth day being Shabuot (lit. "weeks") or the Feast of Pentecost, (in Greek, fifty). Though the bringing of the omer necessarily ceased with the destruction of the Temple, the "counting" still continued. These days are called the days of S'FIRA (counting). According to the rabbis, the omer was to be brought on the 16th of Nisan, that is, the "morrow after the Passover Feast." The Karaites (a dissenting faction among the Jews, who insisted on a literal interpretation of the Bible) said that "morrow after the Sabbath" meant Sunday. This was also the interpretation of Christians who tried to associate it with Easter Sunday.

PASSOVER—One of three major Pilgrimage Festivals of the year —PESACH, SHABUOT, and SUKKOT. EX. 23:17 reads: "Three times in the year all thy males shall appear before the Lord God."

Pilgrimages were therefore made to the Temple by all male Israelites to celebrate these occasions. (See HOL HA-MOED). Passover, however, enjoyed the distinction of marking the birth of a nation. In addition, the sacrifice of the paschal lamb was an event in itself.

Passover is variously known as PESACH, HAG HA-MATZOT (The Feast of Unleavened Bread) and Z'MAN HERUSENU (The Season of our Liberation.) A word as to the physical forms of this festival. One need not look far nor seek long to discover that Passover is a "strict" holiday. Joseph Caro, author of the Shulhan Aruk (code of traditional laws and customs) provided 63 sections of law pertaining to Passover (with 298 sub-divisions)—to say nothing of subsequent elaborations. To illustrate, the original general prohibition against the use

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of leaven led to such intensive laws as BITU HAMETZ, the complete destruction of every trace of it through "searching, buying, and selling," also HAGALAH, the thorough "cleansing" of all dishes and utensils that ever came into contact with leaven. This led to the practice of introducing a completely new set of dishes.

Furthermore, there are more SYMBOLS in connection with this holiday than with perhaps all other holidays put together. Why all these details? The answer seems to be that, aside from the fact that each law and symbol may have its particular reason, the importance of this festival as a whole so impressed itself upon the minds of our sages and succeeding generations that they instituted every conceivable means of preserving it. If one stops to consider the sincere spiritual and sentimental attachment that Jews of all time—even renegades—had for Pesach and the Seder, one begins to appreciate the wisdom of insight our ancestors possessed. They wanted to preserve Passover at all costs, because to them Passover stood for SALVATION, HOPE and FREEDOM. If it means the same or the like to us, we too, will continue to preserve it—joyfully.

PESACH—From the Hebrew root, meaning "to pass over," "to spare." This word designates both the "Paschal lamb" and the holiday—Passover—upon which that lamb was sacrified.

The holiday is called "pass-over" in commemoration of the final miracle in Egypt, when the angel of death slew every first born among the Egyptians, but passed over the homes of the Israelites.

PESACHIM—Name of a Talmudic treatise, which deals with laws of hametz, matzah, the Paschal lamb, work on Passover, order of Haggadah, etc.

PESACH SHENI — "Second Pesach" also called "Pesach Katan" "small Passover". During Temple days, the Passover sacrifice could be offered only by those who were ritually "clean". If, however, one were "unclean" (having touched a dead body etc.) or absent from Jerusalem during the regular Pesach, then he could bring his sacrifice at the "second Passover" on the 14th of Iyar (the following month). It was a social postponement for emergency cases.

SAMARITANS—To this very day the Samaritans (a small handful of half-Jews in Nablus, formerly Shechem, Palestine) still sacrifice the paschal lamb as it was done in Temple times.

They select a number of lambs and take them to Mt. Gerizim (their Temple Mount). Those who officiate are dressed in priestly garments. Tents are pitched and fires are started. At sunset the sacrifices take place. The lambs are slaughtered and then roasted over an open fire. A short service follows, and each family proceeds to eat its own portion in great haste (in imitation of the first Passover in Egypt when the Jews "rushed" to leave). After the meal, the bones and remains are carefully assembled and thrown into the fire so that nothing remains on the morrow (thus prescribed in the Bible). An elaborate description, with illustrations, of the Samaritan sacrifice can be found in the Jan. 1920 issue of the National Geographic Magazine.

SEDER — Literally "order": the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The Seder Service is very difficult to describe, since it is a conglomeration of many elements. Perhaps it is for that very reason that it has left its impression upon every generation, and never fails to inspire. On the other hand, there is always the danger of taking its various elements too literally. It then loses its symbolic beauty. The Seder may be characterized as a hurried and haphazard trip through Jewish history by way of the Haggadah—a panoramic cross-section of Jewish life.

We start in Egypt. The Haggadah tells us that "in every generation every Jew should try to visualize himself as if he were actually there." Well, then, we taste the "maror" and, with an unpleasant grimace, momentarily experience the cruel bitterness of Egyptian taskmasters. A bite of matzah, and we hasten to freedom!

Sadly we reflect that "in every generation men arise to annihilate us," but holding the cup high we feel assured that "God will deliver us from their hands." We recall that as far back as Jacob, Laban tried to deceive and oppress him. But we also remember "on this night" that there were many dark nights in Jewish history, and that, as in the death of the "Assyrian hosts" by night, salvation came with the dawn.

We look up from the Haggadah for a moment, and, closing our eyes, see the Marranos of Spain conducting a Seder in their cellars. Our mind's eye speeds, over Europe—Germany, France, England, Italy . . . down through the centuries—the Crusades, the Middle Ages, the Inquisition . . . and shudders when it sees the BLOOD ACCUSATION smeared all over.

Quickly, we turn to the Haggadah and burst forth into HALLEL, "praise"—the same Hallel sung some twenty centuries ago in the Temple, and by David — a millenium before that! Praise —for what? For the courage of having lived through it all, to

proclaim to mankind—now as then—the message and the plea of FREEDOM. Praise—for the deathless hope that Hallel will yet again be sung in a Temple in Jerusalem!

S'FIRAH—"counting," or S'FIRAT HA-OMER, "the counting of the days of omer." (see OMER).

SHABBAT HA-GODOL — "The Great Sabbath." Name given to the Sabbath preceding Passover. Numerous explanations are given for the adjective "great".
1. Because of the miracle spoken of in the Midrash, supposed to have taken place on the historic Sabbath before the Exodus. (10th of Nisan).
According to that account the Egyptians found themselves helpless to defend the "lamb", a deity of theirs, from its sacrificial slaughtering by the Israelites.
2. Because on this Sabbath there is generally a "great," i.e. "long" service in the synagogue, owing to the special sermon or lecture of the rabbi, dealing with laws of Passover.
3. Because in the Haftorah for that Sabbath there is the verse (Mal. 3:23) which speaks of the GREAT day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."
4. One authority believes that the word HA-GODOL is a corruption of the word HAGGADAH, and that the Sabbath is so named because the Haggadah should then be read.
5. Leopold Zunz, a historian, traces this designation to Christian origin, since the Church Fathers used to call the Saturday before Easter Sunday "great".

TA'ANIT B'HORIM—"The fast of the first-born". The first born male in many an orthodox home fasts on Erev (day before) Pesach, as a manifestation of devotion and gratitude to God for having spared the first-born among the Jews in Egypt.

Z'ROA—Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.
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(Continued from Page Nine)

poses but for the enrichment and glory of the entire Middle East. The early leaders of the Zionist movement spoke of a Jewish state which would labor for victories of the spirit.

That goal is not out of view. The Middle East, the birthplace of civilization and culture, of art and government, can flower again. The co-operative development of great resources, the putting aside of the sword and the taking up of the plowshare, is a venture that would serve the best interests of all nations and of the world.

As President Kennedy said, "The Middle East needs water, not war; tractors, not tanks; bread, not bombs." The present state of affairs does not serve the best interests of either Israel or the Arab States. From the cooperation of these two awakened nationalisms could come a new age for the Middle East.

It is in this spirit of positive creation and progress that Americans reaffirm their friendship to all people in the Middle East, and reassert their hope that all might live in peace. Our friendship for one State is not based upon hostility toward another. Rather, we respect the right of every nation to develop according to its own lights, flying its own flag, charting its own course. And we believe, as we always have, that peace can exist and freedom thrive if men so will it.

"Seek peace, and pursue it," commands the Psalmist. This is our vision and our responsibility.

KENNEDY: THE WORLD IS DARKER

(Continued from Page Eleven)

and talent. The biographer of Kennedy's election campaign, T. White, defined his essential conviction in terms of a belief that a man can change history and need not merely be changed by it.

Henceforward, the story is of what he did and how he did it. It is easier to recount his actual deeds than it is to grasp and convey the style of his progress. But the story of what he did is impressive enough. In the domestic scene he pursued the cause of social progress without undue preoccupation with theory. If he valued the professors of economics it was because he wanted their intelligence, not because he was interested in their scientific generalizations.

His philosophy, which was complex in other fields, did not go beyond the simple truths here. "If a free society cannot help the many who are poor, it cannot save the few who are rich". The legislative proposals of these three years deal with the very old and the very young, with social peace and educational vigor, with the utmost use of federal power in the pursuit of a just society in a land which, as Prof. Myrdal's recent book has proved, still has unconquered fields to traverse before the slogan of an affluent society becomes fully true.

Beyond economic justice lies social equality. Here there is a direct link between the central problem of American society and the driving force of international life. It is inconceivable that thirty African nations can enter the community of sovereign states without any consequent effect on minority groups seeking equal rights within a society. A statesman who promotes the liberation of subject nations abroad cannot fail to combat the relics of old prejudice and discrimination within his gate.

Kennedy's ardent pursuit of national freedom in Africa and Asia, his expanded vision of foreign aid, his Peace Corps which revived the volunteer urge within a rich society threatened by the domination of private satisfactions, all these were bound to lead him back to the heritage of the great predecessor who on another dark Friday ninety-eight years ago laid his life upon the altar of freedom. In the struggle for free societies and the equal rights of men, Lincoln and Kennedy are of a common lineage.

But what do economic justice or social equality mean without peace? Here, after all, is the crucial test. From his first contact with other nations, whether in concert or in conflict, he revealed the outlines of a new diplomatic talent. Here an American President moves on rocky ground. He deals with forces which lie beyond his sovereign power. Adversaries are difficult, allies almost impossible. Small nations need a more sensitive touch than great powers. The Communist, and still more the non-Communist world, presents a pattern of pluralism, diversity, variety, evolution, growth.

No two international problems are alike. And all these issues tend to erupt in overlapping phases within a turmoil of constant change. The scene passes from Cuba to Laos, from Berlin to Vietnam, from Yemen to Cambodia. But it is never a tranquil scene. The only unchanging fact in history is the fact of change.

Amidst such dangers there is little hope in generalized attitudes, still less in slogans. To be always pliable is only slightly more ridiculous than to be always firm. The essence of the problem is to know when to evince flexibility and when to put the barriers firmly into place. It is not a science or a grammar to be learned by repetition. It partakes more of art than of science. It is a product of a

creative intuition rather than of a mechanical rule of thumb. It is an exquisite application of judgment.

Above all, it is very important not to be wrong. Here, and here alone, a major error is beyond repair or consolation. What is called the loneliness of the Presidency is, in large measure, the consequence of its international responsibility. Counsel may be shared. Responsibility is unshareable. This distinguishes the Presidency from the Cabinet system and creates the poignant solitude which a President inhabits from his first minute of office to his last.

That John Kennedy possessed this special intuition is proved by two episodes. One is the Cuban crisis when he stared the most fearful possibility in the face. That night he must have undergone an experience quite different in degree or quality from what anyone else, except his two predecessors, can ever have understood. Another episode on the converse side of the coin was the break-through, if such it proves to be, on the nuclear tests.

In each case different qualities were summoned to action. I do not underestimate the potentiality of the Alliance for Progress or the rich promise of European Union if I say that these two inter-bloc crises were Kennedy's main testing grounds.

It is, of course, impossible for any political leader to be always right and somewhat difficult ever to be right at all. Carl Sandburg, Lincoln's biographer, has reflected wisely on this: "If he opens any door of policy, he is sure to hear it should be opened wider; or that it should be closed entirely; or that there should be a new door; or a return to the door that was there before; or that the original intention of the Founding Fathers was that a window is better than a door anyhow."

I believe that posterity will say of John F. Kennedy that he knew when to open the door and when to keep it shut. If we are wrong in this there will be no posterity to declare the error.

It is grievous to reflect on the loss of such a union of experience and authority in the service of great decisions.

So much for what John Kennedy managed to perform in three short years that have become an epoch. The bare account grossly underestimates the scope of the transformation which he wrought. To grasp this transformation we must invoke the image and the style which he conveyed to statecraft. It was a fresh, new wind born of the twentieth century. (He was the first leader of a great Power to have been born in the twentieth century.)

This is the generation of men who were born in one war, who have survived a second, and whose main energies have since been devoted to the avoidance of a third. It is a generation whose political perils and technological environment might well have been reduced to cold, hard, icy habits of thought and action, were its asperities not softened by ancient truth and by humane compassion.

Here lies the importance of Kennedy's role in bringing intellectual excellence into the service of statecraft. He knew that a statesman's stature now depended on the quality of the ideas in his mind, not on the number of telephones on his desk. He rebelled against the conventional belief that a gulf is drawn between those who act and those who think.

The task today is to translate meditation and loftiness of purpose into deeds. However scarce truth may be, there is always a greater supply than demand. Statecraft must be impelled by a sense of intellectual adventure. Without adventure civilization is in full decay.

The elevation of art and science to the centre of a nation's life is not the least of the innovations of the Kennedy era. Another is the high value he set on incisiveness of expression. There are, after all, only two ways of governing man. One is through violence and tyranny, and it brooks no discussion. The other is through speech.

The word logos meant both speech and reason with the Greeks. In Hebrew thought "prophecy" (nebuah) is fundamentally "expression". Pericles' speech contains the pronouncement: "The man who can think and does not know how to express what he thinks is at the level of him who cannot think." The Kennedy Presidency is a triumphant exercise of the power of communication across a continent, and across the seas.

One of the domains in which this communication was free and vivid was in the dialogue between the United States and Israel. It is not only that he was Israel's friend. Such a definition underestimates the truth. He did not merely inherit a tradition from his predecessors. He strengthened and enlarged it into new directions. These matters are still too fresh for public treatment. When the American Israel dialogue of these three years is fully examined it will be found to have rested in his mind on a deep historical insight into our people's ancient splendor,

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its recent martyrdom, its modern renewal, its present danger and its future hope.

From his ancestral Ireland and his native Massachusetts he had learned something about the cultural fertility of small communities. He knew that beyond the realm of quantity and matter there lay the more enduring domain of quality and spirit. In these terms Israel's smallness is a relative and even a misleading concept. Because he grasped our history intellectually he could grasp it spiritually. He felt himself and his countrymen to be bound by a commitment to Israel's security and progress. I have a feeling that he saw this not as a burden, but as a grace.

There are other chapters in this story for which the scope of words is still too narrow. The horrifying split-second transition from youthful vigor to a great and awful silence, the pain of widow-hood and orphan-hood both enhanced and assuaged by public scrutiny, the question mark which will eternally hover over what might have been. "The whole earth", wrote the Greek historian, "is the sepulchre of famous men; and their story is graven not only on stone over their native earth, but lives on far away, without visible symbol, woven into the stuff of other men's lives".

I believe that our lives have something in them which is of the fabric of these past three years. Rarely has a statesman had a more universal sepulchre in distant lands. Yesterday the rocking-chair was taken out of the White House. The Kennedy era passes from the realm of visible symbols into that of historic memory. There will, of course, be other eras of zest and vitality, when men feel that it is morning and that it is good to be alive. This, however, belongs to the future. In the meantime, let us be frank with each other! The world is darker than it was a week ago.

THE HEALTH OF ISRAEL

(Continued from Page Fourteen)

to be between 2,000 and 3,000. The largest concentration is in Tel Aviv, and it is there that the Israel Association for Cerebral Palsy (Shatlem) has concentrated its activities. There are also Shatlem branches in Jerusalem and Haifa. A very active part in the work for cerebral palsy has been undertaken by Malben, which is the Israel operation of the Joint Distribution Committee in the United States. Set up originally to deal with the absorption of aged and sick immigrants, Malben has in recent years extended its activities to deal with the chronically handicapped and not necessarily with newcomers to the country.

In the United States about ten million persons suffer from the diverse types of rheumatic fever. In France and in Great Britain this disease causes about 10% of chronic cases and absorbs approximately 10% of the expenditures of the respective National Health Insurance Systems. The extent of the problem in Israel is highlighted by the work of the Society to Combat Rheumatic Fever. Early detection of the disease, improved hospitalization for victims, preventive treatment, larger facilities for recuperation, rehabilitation through new housing, are some of the measures undertaken by this society.

Preoccupation with preventive medicine and medical research substantially decreased the incidence of such diseases as malaria, tuberculosis, and polio. Malaria, which ran to 0.5 per 10,000 inhabitants in 1955, declined further to 0.2 in 1960; only a handful of polio cases has been reported in recent years, 0.1 per 10,000 inhabitants. The incidence of tuberculosis has declined dramatically, so much so that Israel ranks, with Netherlands and Denmark as the trio with the lowest mortality rate in the world. This came about despite the mass immigration from the concentration camps in Europe and the slum areas of the Arab world.

Israel continues to play an active and laudable role in furthering international cooperation in the field of health. Israel experts have served the World Health Organization both at its headquarters in Geneva and across the globe. Students from all corners of the earth have gone to Israel to take medical courses or to investigate the institutions of health built up by the Healers of Zion in decades of pioneering and years of creation, the study concludes.

The section "Historical Medicine" presents an original study on a ninth century Jewish physician and philosopher, Itzhaq ben Shlomo Israeli (Isaac Judaeus), by Prof. Zussmann Muntner of the Hebrew University in Jerusalem. The author discusses Isaac's writings and their impact on medicine of his time and subsequent ages. A detailed description of all of Isaac's works is presented in this article, as well as of those which are falsely attributed to him.

"Freud And Spinoza" is the topic of discussion of an exhaustive study by William Aron, noted scholar and member of Societas Spinozana. The author undertakes to establish that Spinoza, the great thinker of the seventeenth century, anticipated many of the truths that Freud would later discover and elaborate on the basis of clinical experience. He cites many sources as evidence that Freud was directly and indirectly influenced by Spinoza and that psychoanalysis in its core was foreshadowed in Spinoza's famous "Ethics". William Aron brings to light statements by foremost authorities in the fields of philosophy, psychology, and psychoanalysis attesting to the fact that there is a strong affinity between the doctrines of the two giants: Sigmund Freud

and his forerunner, Baruch Spinoza. Both men have come to the same scientific results in problems of psychology, although through different techniques of approach.

The role of Robert Koch in medical science and his relations with leading Jewish scientist of his age is brought out in an interesting article by Prof. Lavoslav Glesinger, of Yugoslavia. The author points out that two Jewish scientists of note, Ferdinand J. Cohn and Julius Friedrich Cohnheim, can be credited with putting Koch on the springboard of his scientific career, and thus had a decisive influence on the discovery of the bacillus of tuberculosis. However, Glesinger adds that Koch, though he owed a great deal to the Jews, he more than repaid the debt. "It is not a coincidence that there are many Jews in the ranks of bacteriologists and serologists. It was Koch's destiny to open the gates of this field of medicine to them and guide and sustain them so that they came to play a worthy role in the fight against infectious diseases."

Another feature in the last issue of Volume Two, 1963 is an article on the evolution of the serpent as the universal symbol of medicine and its roots in Greek mythology. The article is illustrated by a number of figures from Greek mythology and the Middle Ages, and it also contains seventeenth century and contemporary medical symbols, including those of the Israel Medical Association, and various U.S.A. medical associations.

The Hebrew Medical Journal is a bi-lingual medical publication which appears semi-annually, and also in an annual Israel Edition. Throughout the thirty-six years of its existence, the journal has shown special interest in the development of medical literature and terminology in the language of the Bible. Besides articles on contemporary medical subjects, it lists among its sections such topics: as "Israel and Health"; "Medicine In The Bible And The Talmud"; "Old Hebrew Medical Manuscripts"; "Historical Medicine". These and other features have made the journal the only publication of its kind in the world. The Hebrew articles contained in the journal are also rendered in English translations for the convenience of the readers. The Editorial office of the Hebrew Medical Journal is at 988 Park Avenue, New York 28, N. Y.

NEW MEN ARE EXPANDING THE HORIZONS OF LIBERTY

(Continued from Page Eight)

with a skill and capability never before experienced. In his book "The Hidden Persuaders" Vance Packard writes about the political bosses in the 1956 United States presidential campaign:

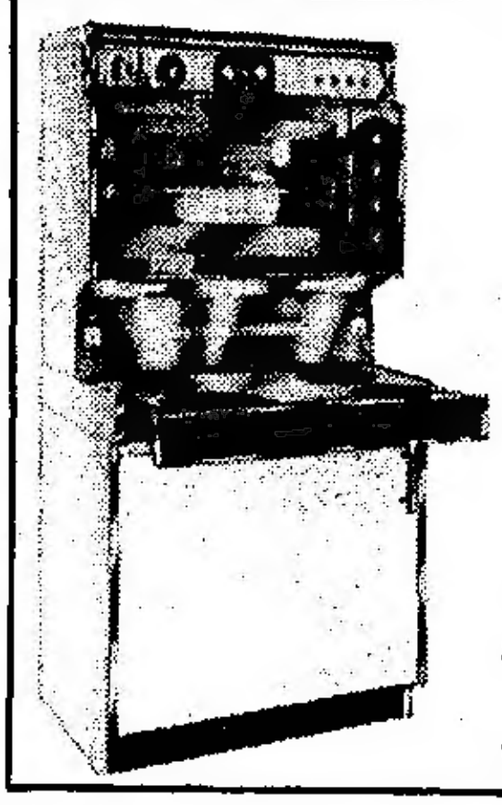
"They made spectacular strides in changing the traditional characteristics of American public life. They were able to do this by drawing upon the insights of Pavlov and his conditioned reflexes, Freud and his father images, Riesman and his concept of modern American voters as spectator-consumers of politics, and Batten, Barton, Durstine and Osborn and their mass merchandising lore."

Of course the first guardian of our liberties remains what Laski called "the consent of interested minds". The political maturity of our people and the determined defence of our free institutions stand against those who might want to persuade us along undemocratic paths. But law not only sets out for all to see the ideals of our society; in all its majesty, it is a great educator. We must be continually examining the codes of our society to ensure that they express our highest concern.

Representations have been made to successive governments that the Criminal Code of Canada has narrowed the crime of sedition, sections 60 to 63, so that it loses those aspects of the common law which make it an offense "to promote ill feeling between different classes of a community". Furthermore, in prohibiting the spreading of false news, section 166, the term "public interest" should be clearly defined.

It seems to me that there is the right of the citizen to the quiet enjoyment of his home and his society. The hate literature to which attention was drawn in this house by the member for York Centre should be denied the services of the post office of Canada.

We witnessed, in the death of the Weimar Republic the use of democratic privileges by the enemies of democracy to corrupt and



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Jewry Suffers Severe Loss In The Premature Death Of Editor

Israel Rabinovitch, editor-in-chief of the Jewish Daily Eagle of Montreal, for the past forty years, died after a lengthy illness. He was sixty-nine years of age, says the Montreal Star. Born in Biten, Poland, Mr. Rabinovitch settled in Canada in 1911. A gifted writer in Yiddish, he soon attracted the attention of H. Wolofsky, who, in 1907, had founded the Jewish Daily Eagle, as the first Yiddish-language newspaper in Canada. Rabinovitch joined the editorial staff in 1918 as a court reporter.

Universally acknowledged to be one of the leading contemporary Yiddish journalists in the world, Rabinovitch's daily column, entitled "Good Morning," was widely read. He was a keen student and interpreter of French Canada to his readers and his daily columns frequently dealt with aspects of French Canadian life and culture.

Mr. Rabinovitch was a lover of Jewish music, particularly cantorial and liturgical music. A recognized authority on the subject, he was the author of a book, "Of Jewish Music," written in Yiddish and later translated into English. On a number of occasions, he officiated at High Holy Day services as cantor.

Assuming, at an early age, an active leadership in the literary and cultural life of the Montreal Jewish community, he was one of the founders of the Jewish Music Council (affiliated with the Canadian Jewish Congress) a former president of the Jewish Public Library, and a founder and former president of the Jewish Writers' Association.

He is survived by his wife, the former Miss Eva Ellin; a son, David Ellin, of New York; a brother, Morris Rabinovitch, of New York; and a grandson, Motel. Funeral services were held from Paperman's. Rabbi Charles Bender officiated, assisted by Cantor Eugene Goldberger.

Melech Ravitch, the poet, and Joseph Gallay delivered eulogies at the services in Yiddish. Mr. Ravitch's eulogy was a tribute in poetry to Mr. Rabinovitch.

The pall-bearers were Max Wolofsky, Moses Trossman, L. Kramer, Samuel H. Harvey, Shloime Wiseman, Jacob Zipper, Daniel Wolofsky, Professor Igor Kuchinsky, and Joel Sternthal.

The Canadian Jewish Congress paid tribute to Mr. Rabinovitch as follows:

"He was one of those persuasive figures with very great influence who had a passion for anonymity. He was particularly useful for his sober approach in the many problems facing any minority of the community. Long ago he realized that the ambitions of the French-Canadians to achieve linguistic and cultural independence would be a factor in Canadian life. His book on Jewish music was a landmark and the Canadian Jewish Congress itself benefitted from his service on many committees including his acceptance of first chairmanship of the Jewish Music Council."

The Montreal Star said in an editorial:

"Canadian journalism lost one of its pillars in the death of Israel Rabinovitch, for so many years editor-in-chief of the Jewish Daily Eagle. The fact that he wrote in Yiddish masked his achievements from the mass of the public unfamiliar with that language. But, if journalism is an influence in any community, a good share of the credit for the civilized attitudes of the Canadian Jewish community can be placed to his credit. Day after day, year after year, this brilliant writer, offered his reflections on the contemporary scene with wit, moderation and wisdom. Many of his readers found their own approach to cultural and political affairs modelled upon his own.

"The economics of publishing combined with the dwindling use of the Yiddish language turned the Daily Eagle recently into a tri-weekly. Such is the general effect of continental pressures upon specialized linguistics. But nothing dampened his ardent enthusiasms or powers of observation. He will be missed."

The Canadian Jewish Review deeply deplores the loss of Israel Rabinovitch, an accomplished and talented intellectual of wisdom and wit whose contributions to the fibre of the Jewish community of Canada included gifts of the heart and spirit of a fine man and a distinguished gentleman.

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which is very good, but it is still destroy it. When liberty becomes licence we must be vigilant to sustain our freedoms. We also recognize the use of statutes to enlarge our areas of freedom in measures ensuring non-discrimination and fair employment practices. The social ideals of our society are expressed by law. The command of our great common law is that you must keep the peace. The Criminal Code of Canada should fulfil this enjoinder.

We are a nation of minorities, and in the post-war period our immigration policies have encouraged the rise among us of new and larger islands of Europe overseas. We must more actively encourage the adjustment of these communities to the main streams of Canadian life. There has been too much of leaving the new arrivals to drift for themselves.

I am disquieted by the large numbers I have met who have been here for years without applying for naturalization. In Toronto a splendid job of training immigrants in skills is being performed by COSTI, but the chief benefactors are not Canadian. Were it not for the Italian government COSTI would have closed its doors.

Because we are a nation of minorities I particularly want to underscore the importance of the points I made about clarifying the use of the phrase "public interest" in our code. We must ensure that groups within the mosaic of our society are not the prey of those who would destroy our peace.

I have spoken of national unity and tensions both at home and abroad which test our mettle. I have discussed some of the problems of our freedoms which are precious to us all. New men are expanding the horizons of liberty, and I want to quote from one of the most eloquent who has something to teach us all.

Speaking from the marble steps of the Lincoln memorial in Washington last September to more than 200,000 in a march for jobs and freedom, the Reverend Martin Luther King said:

"Even though we face the difficulties of today and tomorrow, I still have a dream —

"I have a dream that one day this nation will rise up and live out the true meaning of its creed. 'We hold these truths to be self evident, that all men are created equal.'

"I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

"I have a dream that one day even the state of Mississippi, a state sweltering with the people's injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

"I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character.

"I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed and all flesh shall see it together.

"This is our hope."

THE STATUS OF CANADIAN JEWRY SHOULD BE DEFINED AND UNDERSTOOD AS BEING A RELIGIOUS COMMUNITY

(Continued from Page Five)

far away from a concern for values.

A way should be found where these concerns could be voiced on a leadership level. A way should be found whereby the religious leaders of our community should be involved in higher echelons of Congress responsibility.

This is what I mean by stature. Our religious status as a community should be reflected on the leadership level of our most representative Jewish body.

The third area that I would discuss now is the area of significance. We have to restore a moral image to the individual Jew in our land. One of the ways to do so is to have our highest representative body stand on the forefront of the effort to disseminate the highest religious values.

One way to achieve this would be a greater involvement of Congress in educational matters but in a way which has to be unique and radically creative. This is what I would suggest.

Let the Canadian Jewish Congress undertake to establish Professional Chairs in Judaism at a number of Canadian Universities. This can be done with either private or public funds. I refer to Chairs in Judaism, not Chairs in Hebrew or Yiddish or any form of linguistics. Within the framework of Judaism languages also have a place but they would be a means of a greater end.

My idea of a Chair of Judaism would be something like the Department of Islamic Studies at McGill University, devoted to Judaism in its broadest ramifications with special emphasis on studies in Jewish moral values.

These Chairs in Judaism would in the first place bring to our community for the first time a number of Jewish scholars which would immediately enrich us. Around these scholars and their departments there would grow up a real intellectual elite of Jewish learning. It would also be possible for

Jewish secondary schools and our teachers' training institutes to establish a relationship with these departments that would raise their academic standards.

Along the same lines the Congress could perform a useful service in the field of adult Jewish education. I bear a great resentment towards what goes by adult education under these august auspices at the present time. Do we really need a national organization like Canadian Jewish Congress together with the other very eminent "Mechutonim" to bring Maurice Samuel to Montreal (as happened last week), or any other lecturer, for that matter?

It should not be the business of Congress to do on the local level what any other institution could do by itself or duplicate. It should be the business of Congress, on the other hand, to do that in adult Jewish education which no other institution could do even if it had the budget for it.

I would like to see Congress create the resources for compiling a number of educational pamphlets on Judaism geared to Canadian needs.

I would like to see pamphlets on "Foundations of Jewish Ethics"; "The Meaning Of Moral Value"; "Jewish Teaching On Sex And Marriage"; "The Relation Between Religion and Ethics"; "Inter-marriage And Jewish Survival"; "The Role Of Parents In Jewish Education"; a pamphlet on Canadian Jewish history; "The Life of Abraham de Sola"; "Canada And Israel"; "Judaism And Business Ethics", etc.

I would like to see Congress create a series of correspondence courses in Judaism geared particularly to the individual Jew in the small town which would be a point of contact not only for his learning but for his loyalty to the Jewish community. This correspondence course could be accompanied by the visits of a series of Bookmobiles (first pioneered by the Boston Public Library) which would bring to smaller Jewish communities the latest selection of Jewish reading material as well as audio-visual aids. The emphasis should always be on Jewish values as a character building and transforming resource of human growth.

I have tried to encompass in a few pages and an equally few minutes an attitude which requires a much greater elaboration to be effective. What I have tried to say is that the Canadian Jewish Congress must be more than a representative organization.

It must offer moral leadership to a well-intentioned but drifting community that needs such guidance and would welcome it. The Congress, however, cannot offer such moral leadership as it exists at present.

It must first acknowledge the status of Canadian Jewry as being a religious community. It must then give stature to this status on a leadership level.

Finally, it must undertake a series of programs that will translate this status into great significance both in the eyes of Jewry and in the eyes of Canada.

JESUS, THE VATICAN AND THE JEWS

(Continued from Page Thirteen)

book compiled long ago, in a foreign tongue now largely obsolete. by men who reflected the notions of their time. That form of religion I call Scripture-olatry, the deification of the Bible — whether it be the Old or the New Testament Thousands of otherwise reasonable people substitute the syllables of a time-encrusted, thrice-told, subjectively translated, patch-work document for their own capacity to think — twisting phrases to justify a narrow interpretation, proclaiming as gospel truth lore and legends composed by men who had a primitive concept, or no concept at all, of factual truth, individual authorship or literary responsibility, exalting as Divine revelation human records passed on from generation to generation with no valid claim whatever to historical or logical authority.

The earliest chapters of the Gospels were written at least a half century after the Nazarene's supposed death, for a newly-born, mystical, religious movement which began to number chiefly non-Jews of the Greco-Roman heathen world. The New Testament authors had to explain, by the assumption of Jewish perversity, why his own people did not accept Jesus as the Messiah, and they had to reconcile and to win the Romans who had killed him as a menace to their rule. So the Gospels revised the story of the historical Jesus to exonerate Rome and lay the blame for the Crucifixion on the heads of the Jews.

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Orthodox Christians regard the Crucifixion as the will of God, whereby Jesus would by his self-immolation win atonement for man's iniquity. The people who effected that crucifixion, therefore, did so as pre-ordained instruments of the Divine, and without their dire deed the drama of salvation would have been impossible. By what specious reasoning, then, are they to be punished for a crime they *had* to commit for the fulfilment of God's purpose?

This is not the time, however, or the place, to debate or reconstruct the events of that stormy and violence-darkened era of Jesus. Anything we say about it is speculation and supposition. I do say without compromise, nevertheless, that the crucifixion of the Jewish people, whether calculated and conscious or a product of the sub-conscious, for a crime — on such flimsy evidence, allegedly traceable to their clerical clan, supposed to have taken place about 1930 years ago — is un-Christian, unjust, and morally indefensible in the latter half of the twentieth century.

Jesus is perhaps the root enigma of history. Some authoritative, even famous scholars of Christian upbringing even assert that he is a myth and never lived. The very gospels are contradictory. They were intended to serve the missionary and propaganda purposes of the early Church, to promote the supernatural image, not to describe and document historic fact. Even if later accretions could be removed, the emerging gospel core would be largely hypothetical.

But I am not concerned with such controversy. To *me* the *Jesus of history* existed — a man, a Jew, a teacher, a preacher of parable, in the lineage and tradition of the Hebrew prophets. Yet I must give a categorical negative to the *Christological* view.

My birth and breeding and education, my habitual pattern of thought, my aversion from supernaturalism and miracles, my refusal to adapt mind and heart to the parochial views of men who lived and wrote 1800, 1900 years ago — altogether make it impossible for me to accept the *Christ of Faith*. And if my Christian friends warn me out of sincere concern that I shall thus be deprived of salvation and the promise of eternal life, I am constrained to reply that I am willing to take that risk; in any case, they are not ideas fundamental to Judaism, or to my individual philosophy.

Jesus — Yes! Christ — never! Jesus was a man of tragedy and sorrows who agonized not for, but with, all men. Christ was a concept, a metaphysical artifact, created by the miseries of a mankind which looked heavenward, beyond its own wretchedness and folly, for Divine grace. To the degree that Christendom forsakes the man to embrace the man-god, and denies humility to exercise power, and turns aside from the Jew of Nazareth to exalt the King-Christ of Paulinian theology, to that degree will the problem of anti-Semitism plague the councils of a sensitive and compassionate Vatican.

From the first day of John XXIII's reign, the Papacy has been reaching out beyond institutional boundaries My wife and I will never forget our private audience with him. He sat on his resplendent throne to address ten thousand of the devoted — but his humility, warmth and humour were the hall-mark of a parish priest chatting with a peasant in the family kitchen.

He greeted Mrs. Feinberg and me from the pinnacle of power — but on his feet, with the outstretched hand of human fellowship. The moment I beheld him, I thanked God that the tremendous world-wide authority of the Papal crown would be the servant of such a spirit. He will right the wronga suffered by the Jew! I murmured.

And the thought occurred to me that his accession to the Papacy thirty years sooner might have altered the course of history. Pope John would not have summoned God-believers to a holy war against atheistic Communism; to him the rational and humane objective was peace through co-existence. Pope John could not have become the principal concern of a play like "The Deputy", which accuses his immediate fore-runner of indifference toward Hitler's genocide.

The projected declaration about Jews and the Crucifixion was whisked off the agenda, along with that on liberty of conscience. Perhaps it will be revived when the Ecumenical Council meets again next Fall. But we should not feel keen disappointment.

The history of a massive monolithic institution like the Vatican should have warned us against lofty expectations. The Catholic Church, in the realm of doctrine, moves like a glacier, not an avalanche. But the law of history does work. A closed, static, mediaeval organization cannot thrive in our open, dynamic, modern world. Cardinal Leger, of Montreal, himself affirmed that in the Church, as he termed it, "immobilism" is no longer feasible.

All formal religion has failed to match the challenge of our revolutionary and dangerous age! The German bishops did not brand Hitler's war as unjust, and American and British clergy did not condemn the destruction of Hiroshima and Nagasaki; Pius XII did not publicly and unqualifiedly denounce Hitler's Final Solution even at the risk of reprisal, and Canadian clergymen of all faiths (except the Unitarian), in their collective bodies, have shown an astonishing ambivalence and vacillation toward the moral aspects of nuclear armament and war.

Will the Church, the churches, the synagogue strengthen, stiffen and implement their religious ideals? Either they speak the word of God or they do not —and on matters of war or peace, life or death, truth or falsehood, reason or unreason, compassion or vindictiveness, the Word of God does not equivocate . . .

We Jews look to a revitalized Vatican to end an ancient wrong. Men of all creeds, classes, and colours look to their spiritual and intellectual leaders to guide their steps toward security and brotherhood —a brotherhood based on the candour and honesty of equal, mutually-respectful partners in a common spiritual enterprise — as they enter this perilous atomic age.

NOTE: In the above, some additions have been made to the original type-written copy, in order that the final version might conform as accurately as possible to the actual sermon delivered Sunday, February 16th, at the First Unitarian Congregation.

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A FLYING MAGGID AND HUNDREDS OF JEWISH SOLDIERS AT PASSOVER SEDERS IN KOREA

(Continued from Page Ten)

nephew of the head of one of America's leading Jewish organizations. This Colonel-boss of mine did not own up to being Jewish until we had been in combat for over three months. Being under fire changed his religious perspective a bit and, after a while, he became one of my best congregants.

When Major General Maurice Rose was killed while his division was fighting in our Corps, we were required by military regulations to bury him under a cross and not a Star of David, because there was nothing in his military records nor in the knowledge of his division chaplain to indicate that he was Jewish. Since World War II, there has been a decided change for the better in this regard. Outstanding and high-ranking Jewish career officers, such as General Abe Beck, of the Air Force, and General Bernard Waterman, of the Army, and others, have been loyally and proudly faithful to their religious tradition throughout their entire military careers.

When I flew to Europe for the Army in the summer of 1952, my team-mate for the chaplains' retreat was that wise, kindly, and gentle rabbi, Max Davidson of Perth Amboy, N. J. The retreat was held at Bad Nauheim, northeast of Frankfurt, in the only Kosher hotel in all Germany. After the retreat, I visited the individual Jewish chaplains at their posts in England, France, and Germany and talked at each post to the Jewish servicemen.

In January, 1954, the Armed Forces Chaplains Board sent me to Japan and Korea. What a trip that was for "the flying Maggid," in the days before the swift jets! After a long flight from New York across the States and a one-day rest in San Francisco, I flew practically non-stop from San Francisco to Tokyo, thirty-eight hours in the air, except for a one-hour stop in Hawaii and forty-five minutes at Wake Island!

Despite intense fatigue, it was difficult to fall asleep. So, about nine hours out of Tokyo, I took a sleeping tablet. Unfortunately for me, it did not take effect until we were about three hours from Tokyo. In consequence, I had to be half-carried from the plane. The committee of waiting chaplains thought that I was drunk. Only some days later, when I happened to mention the sleeping pill, did they learn the not-as-interesting truth.

This was not the end of my flying adventures on this trip. Hopping around Korea in little C-19's and C-20's and helicopters was not much fun for me, who gets scared silly whenever I have to look down from any great height. To add to my sense of well-being, flying from I Corps to X Corps, our little plane iced up in a snow storm and we just about made it back to I Corps Headquarters where my stay as guest-or-honor of General Bruce Clarke was prolonged until the weather conditions improved. I never did get to X Corps.

And then, coming back from Korea to Japan, the snow-gremlins got us again so that our plane was compelled to land at Nogoya, 250 miles southwest of our destination, Tokyo. However, this was, indeed, a blessing in disguise. It gave me the opportunity to take my first Japanese train-ride, which was most delightful. Particularly enchanting was the sight of orange trees in full bloom, right in the middle of a heavy snowstorm!

Annually, the Armed Forces Chaplain's Board, the Air Force and the Army, in cooperation with the National Jewish Welfare Board's Commission on Jewish Chaplaincy, assign members of the Commission and its staff to make such flying trips to many parts of the world where U.S. military forces are stationed.

The purpose of these missions is to provide spiritual and advan-

IN 1964

CANADIAN JEWISH REVIEW

MARKS

ITS 21st YEAR

OF

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First Seder: — March 27th. Order your Mazel Tov Now!

ced Jewish educational opportunities for Jewish chaplains overseas and members of their GI congregations.

In March and April of 1958, I went to the Far East a second time. This time I flew more than 30,000 miles, conducting chaplaincy retreats and Torah convocations in Hawaii, Guam, Philippines, Okinawa, Korea, Japan, and Alaska. The high point of this trip was taking part in the Passover Sedarim in Korea at Ascom City, near Seoul. What a great time we had together! Hundreds of Jewish soldiers who had come in from all over Korea, down from the 38th Parallel, and up from as far south as Pusan; fine officers like Lt. Col. Lennie Einstein, fine chaplains like Norman Twersky and Sherwin Wine, who is now the Reform Rabbi, at Temple Beth El, in Windsor, Ontario; all of them so very far from home, completely separated from their families, living in primitive and uncomfortable surroundings.

And, as I write this, in 1964, hundreds of our Jewish men and three of our chaplains are still there, guarding the very frontier of our freedoms. How fitting it would be for you, who read these words, to offer a word of thanks to God at your own Seder table for the hundreds of thousands of uniformed American men and women of all faiths who, on Passover night, 1964, are still standing watch in Korea and more than fifty other countries throughout the world, to preserve the political and religious freedoms of your family and mine!

Most recently, in October and November, 1963, accompanied by my wife, I conducted Torah convocations for the Air Force in Turkey, Spain, France, Germany, and England. It was my wife's first trip overseas. She went along for a very special reason. Now we had a son of our own in the military chaplaincy, stationed in Germany. And our son's wife would, please God, soon have her first baby. And what more appropriate reason could there be for Mama's coming along, if anyone should happen to ask? So Papa and Mama travelled all over Europe together by plane, train, bus, and ferry to the oddest sounding places: Izmir, Karamursel, Zaragossa, Evreaux, Bitburg, Hahn, South Ruislip, Lakenheath, bringing a Jewish word to Jewish servicemen and their families.

And here let me pause again to say that there has been a great change in the composition of the Jewish group in the military since I started these journeys thirteen years ago. In 1950, there were very few Jewish career officers with families in the military. Most of the Jewish soldiers were unmarried adolescents. This is no longer true.

There are now comparatively few teen-aged Jewish soldiers overseas. Even the unmarried ones are mostly in their early or middle twenties. And there is an ever-increasing number of married families. Jews are found among the career officers and N.C.O.s in a proportion that quite accords with our population percentage. The programs of most Jewish chaplains, complete with religious school, sisterhood, and so forth, currently resemble those of their civilian colleagues more closely than ever before.

So, what does it feel like to be a flying Maggid? By now, you should be able to guess. It feels wonderful. Once in a while one of my less knowledgeable and less fortunate colleagues and friends says to me: "Max, don't you really believe that you would have been happier and more useful in the active rabbinate?" by which he means: "Shouldn't you have gone back, after World War II, to Temple Israel in Tallahassee, Florida, rather than have stayed on with the National Jewish Welfare Board as Director of Field Operations of its Commission on Jewish Chaplaincy?" I do not reply. I just look at him and smile a smile which he cannot possibly comprehend. Not that I have anything against the fine Jewish people of Tallahassee, God forbid. They are good Jews, proud Jews, much better Jews than most of the Jews in the larger cities. But I ask you: If I had gone back to Tallahassee, would I ever have had the chance to become a flying Maggid?

HARVARD PROFESSOR NAMED THIRD PALEY LECTURER AT HEBREW U.

Professor Howard Mumford Jones, of Harvard University, has been named visiting lecturer in American Culture and Civilization at the Hebrew University of Jerusalem, in the Chair established by the late Samuel Paley, of Philadelphia, Pa. This was announced by Lionel R. Bauman, president of the American Friends of the Hebrew University, in New York. The two previous Samuel Paley lecturers at the Hebrew University were the late American poet, Robert Frost, and Dr. Robert M. Hutchins, president of the Center for the Study of Democratic Institutions.

Professor Jones, one of America's most distinguished scholars and writers on American literature, and the Lawrence Lowell Professor of Humanities at Harvard, will spend two semesters at the Hebrew University and give courses in the Department of English Language and Literature. The titles of his courses are "Reaction, Romanticism and Revolution"; and "American Literature," a seminar for graduate students. The Hebrew University is also arranging a symposium during Professor Jones' visit on "The Writer And The Past." Israeli and American authors, as well as members of the University's faculty, will participate in the symposium.

In announcing Professor Jones' program at the Hebrew University, Mr. Bauman said: "We, who are dedicated to cultural interaction between our American civilization and the flowering new civilization of Israel, see in Professor Jones' visit to the Hebrew University the concrete expression of this idea. We also see in it a reflection of Israel's quest for excellence of mind and spirit, a quest which is centered at the institution of higher learning which we are privileged to serve."

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THE PATTERN OF DEVELOPING ALIEN JEWS: BOUND FOR ANOTHER EGYPT AND A NEW SLAVERY

(Continued from Page Sixteen)

too, quoted the phrase from Leviticus, "You shall love your neighbor as yourself"; but added this poignant directive, "This is the essence of the Torah. The rest is commentary. *Go and study.*"

The "Drop-out" Jew, one of our most recent creations, is characterized by his dropping out of his Synagogue obligation and affiliation once his son has been a Bar Mitzvah. Bar Mitzvah "drop-outs" from Religious School find little occasion for identification, except for the times when another friend commences on the same road he has traveled. And when that ceases, he commences on the same road he has traveled. And when that ceases, he has the drippings of an arrested education. He limps through his life wondering why the Religious School never taught him anything.

Astronaut John Glenn warned against fire-engine religion, the kind that is called into action only while a conflagration blazes. A crisis situation causes some people to turn to religion. Death, illness, potential accident, etc., makes them want some comfort. Until that time they have had no "faith" at all. But for some reason or other when the situation is difficult, they find quick ways of remembering their former heritage. The breeding of "fire-engine" Jews is common to our time.

The "Mountain" Jew celebrates his religious functions in the mountains whenever it is possible. Rosh Hashanah and Yom Kippur, once Holy Days, become holidays for him there. Passover with its family Seder is transferred to a place where he can feel the background of "Sinai". You can visualize Moses climbing the peak of that "sacred" landscape. The service conducted by professionals, and a way of cooking which makes one forget it's Passover, is cause for rejoicing. He pronounces, "Next year in Jerusalem", with an aside, "but only if it is as good as in the mountains."

Now, all these kinds of "Nouveaux Juifs" have some good intentions, but they serve to fragment the ideals of Judaism. None of them can bring fulfillment to himself or his family, let alone to the Jewish Community.

One wonders how Moses would have reacted to such a people as we have today. He would probably label us "stiff-necked," too. We still have enough individuality to retain this unique characteristic. The Israelites of old gave him aggravation, yet he continued to lead them because he knew that there was a promised land in front of them. He had a goal and destiny before him, which was to help to build and uplift the people. The promised land was representative of fulfillment of the individual. There the good society was to be realized. Moses was an agent of God in his work. He had an inner force which prompted him to act in behalf of all the people.

The modern Jewish leader who complains of the burden of his task in bringing his people to achievement may find comfort in comparing his burden to that of Moses. But what leader has the strength and insight of a Moses? How is it possible to relate to a dispersed and fragmented community?

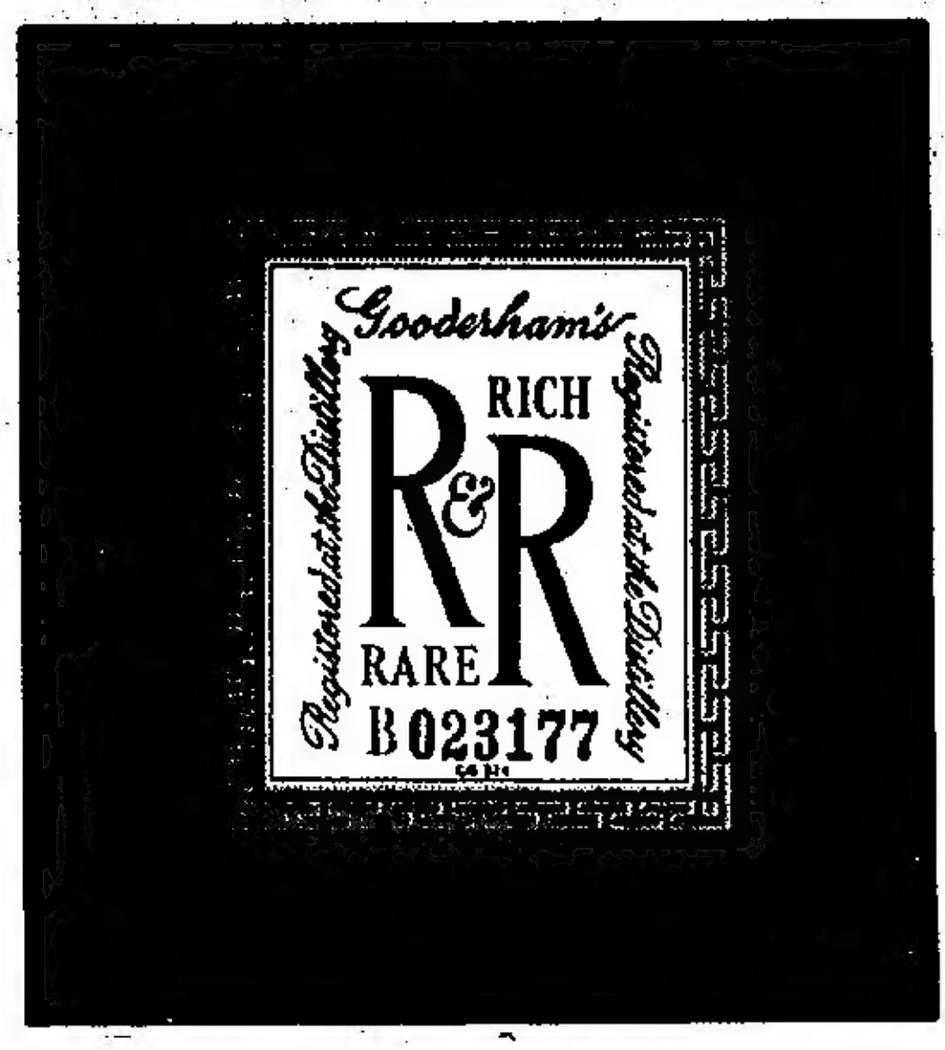
The ancient Israelite tribes followed the banner of their forebears in their progression to the promised land. They reached their goal only after the wilderness wandering ended.

The wilderness is extensive in our time. It doesn't seem to diminish. The Promised Land is not a goal. Our people go around in circles, entrenched in religious indifference. They continue educating themselves vicariously, through their children who, in turn, pick-up their indifference all too readily and drop-out of their studies just when they could begin to get maximal benefit from them. They insist on wandering aimlessly into the mountains of concern and end in a maze of uncertainty.

It's time for the 20th century Jew to chart a course which will lead to a Promised Land. Commitment to the ideals of our tradition can not be fragmented and produce a strong Jewish entity. To reduce the standards of our faith to banalities is to do a disservice to Judaism.

Passover symbolizes freedom and fulfillment of the individual in the service of God and man. At this season we are reminded of our potential to become more than we have been. In fulfillment of the best that is in us we become free men and contributing forces for good in Jewish life and the world.

The alternate of continuing in the pattern of developing alien Jews will return us to another Egypt and burdensome slavery.



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SEE PAGES 80 and 84

MONTREAL ENGAGEMENTS

The engagement of Miss Joy Miller, daughter of Mrs. Esther Miller, and the late Nathan Miller, to William Bucker, son of Mr. and Mrs. Joseph Bucker, all of Montreal, is announced.

Captain and Mrs. Albert Piafsky, 315 Alexis Nihon Boulevard, announce the engagement of their daughter, Miss Iris Piafsky, to Isaac Gelbart, son of Mr. and Mrs. M. Gelbart, 4875 Cumberland Avenue.

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TORONTO ENGAGEMENTS

Mr. and Mrs. Maurice Moren, 30 Shallmar Boulevard, announce the engagement of their daughter, Miss Rhoda Moren, to John Caplan, son of Mr. and Mrs. Jack Caplan, 4383 Bathurst Street. The marriage will take place on December 20, at Beth Sholom Synagogue.

Mr. and Mrs. Phillip Nussbaum, 32 Haddington Avenue, announce the engagement of their daughter, Miss Helen Nussbaum, to Laurence Reiss, son of Mr. and Mrs. Morris Reiss, 35 Haddington Avenue.

Mr. and Mrs. Henry Federman, 146 Clifton Avenue, announce the engagement of their daughter, Miss Kaza Federman, to S. Howard Kaplan, son of Mr. and Mrs. William Kaplan, 24 Rosebury Road.

Mr. and Mrs Harold L. Kurtz, 2601 Bathurst Street, announce the engagement of their daughter, Miss Lorna Helen Birkan, to Joseph Leibovici, son of Mrs. Golda Leibovici, 429 Crawford Street.

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Musicians Wed, Jewish Violist And Beautiful Japanese Bride

Miss Kazuka Tatsumura, daughter of Mr. and Mrs. Ken. Tatsumura, of Kyoto, Japan, was married to Raphael Hillyer, of New York, violist of the Juilliard String Quartet. The ceremony was performed by Algernon Black at the Ethical Culture Society of New York. The couple were attended by Miss Susan B. Whittlesey, of New York, and Robert Davison, of Summit, N. J.

The bride was graduated from the Toho Gakuen School of Music in Tokyo, and in 1962 from Boston University. She has studied at the Berkshire School of Music at Tanglewood, Lenox, Mass., and is a candidate for the M.A. degree in musicology at New York University.

Her father, a well known silk manufacturer and textile designer, is president of the Tatsumura Institute of Textile Arts in Japan, and professor of philosophy at Kyoto University of Arts, says the New York Herald Tribune. Her grandfather, the late Heizo Tatsumura, was the founder of the artistic-silk industry of modern Japan.

Mr. Hillyer is also a member of the faculty at the Juilliard School of Music. He has degrees from Dartmouth College, Curtis Institute of Music, and Harvard University. He is the son of Prof. Louis Silverman, of Houston, Tex., and the late Mrs. Silverman. He was previously married to the late Dr. Gerda Hillyer and has three children, Nitra, Linda, and Jonathan.

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GROSSINGER CANADIANOTES

Martin and Yetta Choran of Montreal were among the happy newlyweds who recently started married life with a honey of a honeymoon at Grossinger's . . . Irving Albert, here with his wife, Lillian, operates the chain of Tower's discount stores in Canada . . . Mr. and Mrs. Douglas Roberts of Toronto gave their daughter, Kristine, a party here on her fifth birthday. Mr. Roberts is a member of the Royal Canadian Mounted Police . . . Leo and Rose Arlin and Hy and Betty Arlin (the husbands are brothers) sojourned at Grossinger's recently, as did other Montrealers, including Tilla Kastner; Lee Roth; Harry Schwartz; Mr. and Mrs. Lawrence Levenstein, and Isadore and Norma Cohen . . . Among other Torontonians at Grossinger's recently: Mr. and Mrs. Hy Cohen, Mr. and Mrs. Max Toplitsky, Harold Levy, Sandra Kaye, and Mr. and Mrs. Jack Hailman . . . It's Great at Grossinger's!

Passover Greetings!

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Once again we make our annual announcement:

There are NO Heinz foods which are Kosher for Passover.

You have probably read our ads during the year in this and other Jewish publications. You have seen various Heinz Varieties described as *"Strictly Vegetarian"* or *"Meatless"* or *"Made without meat or any meat ingredient whatsoever."*

Of course words like *"Strictly Vegetarian," "Meatless"* etc. do not imply "Pesach'dick." We know that nobody is likely to reach such a far-fetched conclusion.

But what concerns us is the well-known fact that many people forget what they read weeks or months ago. Often wrong impressions persist.

So why take a chance? It is so easy to state the facts plainly. Which is just what we are doing right now! Heinz Meatless —Heinz Vegetarian Varieties—are "Chometz." All of them! No question about it!

The good Heinz Meatless Foods you like so well will be waiting for you on your grocer's shelf after Passover. We hope that you will seek them out again on April 6th. For we value your patronage highly.

And now, as the Feast of Unleavened Bread approaches, we wish you a hearty "Good Yom Tov." May this Season of Liberation, this Festival of Freedom, be joyous for you and your families.

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PASSOVER BROWNIES

three and one-quarter ounces bitter-sweet chocolate
five tablespoons oil
two-thirds cup sugar
one teaspoon potato starch
two eggs
one-eighth teaspoon salt
one-half cup cake meal
one-half cup nuts

Melt chocolate and set aside to cool. Cream eggs and sugar. Add oil and melted chocolate. Add salt, cake meal, and potato starch. Mix and add chopped nuts. Pour batter into a slightly greased, eight-by-eight-inch baking pan. Bake at 350 degrees for twenty to twenty-five minutes. When cool cut in two-inch squares.

Mrs. I. Bressler,
3147 Van Horne Avenue, Montreal.

PASSOVER ALMOND TORTE

ten eggs
three cups granulated sugar
one and one-half cups sifted matzoh meal
one teaspoon almond extract
juice of one lemon
three cups blanched and ground almonds
grated rind of one lemon

Beat egg whites until stiff. Beat egg yolks until light and gradually add sugar, almonds, almond extract, lemon juice, and grated rind. Beat well, then add matzoh meal gradually. Fold in stiffly beaten egg whites. Bake for one hour at 350 degrees in an ungreased angel cake pan. Cool in the oven with the door open.

Mrs. Arthur Gotlelb,
120 Anthony Road, Toronto.

PASSOVER APPLE FRITTERS

three tart apples
three eggs
one-half teaspoon salt
two tablespoons fat or shortening
one-half cup water
one cup matzoh meal

Peel apple slices as thin as possible. Beat eggs and add water. Add shortening, salt, and matzoh meal. Dip apple slices in matzoh meal mixture and fry on both sides until golden brown. Drain well on brown paper and sprinkle with sugar.

Mrs. Louis Kimel,
852 McEachran Avenue, Montreal.

PASSOVER FRIED MATZOH

three matzohs
two eggs
salt to taste
one tablespoon butter or other fat
one-half cup milk

Soak matzohs in water and drain. Mix with beaten eggs, milk, and salt. Fry on both sides until brown. Serve as main dish, or dessert, with cooked fruit, or sprinkled with sugar and cinnamon, or honey.

Mrs. A. Liberman,
3921 Linton Avenue, Montreal.

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CLASS IN COOKERY

PASSOVER SPONGE CAKE

one and one-half cups sugar
three level tablespoons potato starch
three-quarters cup cake flour
juice of one lemon
nine eggs separated
one-eighth teaspoon salt

Beat egg whites till stiff, but not dry. Beat egg yolks well, gradually adding sugar salt, and lemon juice and blend. Fold in the egg whites gently. Add the cake flour and potato starch. Pour batter into a slightly greased, ten-inch, tube pan, and bake at 350 to 375 degrees for forty-five minutes.

Mrs. S. Fefergrad,
3285 Goyer Street, Montreal.

PASSOVER NUT CAKE

seven eggs
one and one-half cups sugar
three-quarters cup orange juice
one-half cup cake meal
one-half cup potato starch
one-half cup crushed walnuts

Separate eggs. Beat egg yolks until lemon-coloured. Add sugar gradually and beat well. Add orange juice, cake meal, potato starch, and nuts. Combine well. Fold in stiffly beaten egg whites. Sprinkle top with a little sugar and nuts. Bake in an ungreased tube pan at 325 degrees for one hour.

Mrs. B. S. Silverman,
175 Clifton Avenue, Toronto.

PASSOVER RASPBERRY JAM CAKE

eight eggs
juice and rind of one lemon
two tablespoons crushed walnuts
two tablespoons raspberry jam or jelly
one cup cake meal
one and one-half cups sugar
one-quarter teaspoon salt

Beat egg yolks and sugar, until very light. Add juice and rind of lemon. Add jam, walnuts, and cake meal. Add salt to egg whites and beat until stiff. Fold gently into yolk mixture. Pour batter into a wax-paper-lined, nine-inch baking pan. Sprinkle top with extra crushed walnuts. Bake at 325 degrees for one hour. One-half cup cake meal and one-half-cup potato starch, combined, can substitute for the one cup of cake meal.

Mrs. Jack Bishansky,
5709 Davies Avenue, Montreal.

PASSOVER MATZOH AND APPLE PUDDING

three matzohs
two eggs
one-half cup sugar
three or four medium-sized apples

In a large bowl soak matzohs in cold water for five minutes. Squeeze out the water. Add sliced apples, sugar, salt to taste, and well-beaten eggs. Pour mixture into a slightly greased, small casserole, and bake at 350 degrees till golden brown. Serve hot. Passover canned fruits may be used in place of apples.

Mrs. N. Sitcoff.
3895 Linton Avenue, Montreal.

★

Sabbath Candles will be kindled on
March 27, at 5.59 p.m., E.S.T., in Montreal
March 27, at 6.21 p.m., E.S.T., in Toronto
April 3, at 6.08 p.m., E.S.T., in Montreal
April 3, at 6.29 p.m., E.S.T., in Toronto

★

Iyar 1, 5724, falls on April 13

★

The First Passover Seder is on Friday, March 27

An all-round family favourite

cinnamon spice breakfast cake

Sift together, then set aside.....4 cups pre-sifted all purpose flour
½ tsp. cinnamon
½ tsp. nutmeg
⅛ tsp. powdered cloves

Scald.....¼ cup milk

Stir in.....6 tbsp. Blue Bonnet Margarine or butter
½ cup granulated sugar
1½ tsps. salt

Cool to lukewarm. Meantime, measure into bowl.....½ cup lukewarm water
Stir in.....2 tsps. granulated sugar
Sprinkle with contents of....2 envelopes Fleischmann's Fast-Rising Dry Yeast

Let stand 10 minutes. THEN stir well.
Stir in lukewarm milk mixture.
Stir in.....1 egg and 1 egg yolk, well-beaten
2 cups of the spiced flour

Beat until smooth. Stir in remaining 2 cups spiced flour and, if needed, enough pre-sifted all purpose flour, (about ½ cup), to make a soft dough. Turn out dough on lightly floured board or canvas. Knead until smooth and elastic. Place in greased bowl; brush top with soft margarine or butter.

Cover. Let rise in warm place, free from draft, until doubled in bulk—about 1¼ hours.

Punch down dough; turn out on lightly floured board or canvas. Shape into an 18-inch roll; cut with sharp knife into 12, 1½-inch pieces. Form into round balls; place side by side in greased 7 x 11-inch pan. Brush top with soft margarine or butter. Cover. Let rise in warm place, free from draft, until doubled in bulk —about 1 hour.

Beat until foamy 1 egg white
1 tbsp. cold water

Brush over risen dough. Sprinkle with mixture of....¾ cup firmly-packed brown sugar
1 tbsp. pre-sifted all purpose flour
1 tsp. cinnamon
1 tbsp. Blue Bonnet Margarine or butter, melted

Bake in preheated moderately hot oven (375°F.), 40 to 45 minutes. If glass ovenware is used, reduce oven temperature to 350°F.

When you bake at home use Fleischmann's and be sure

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MONTREAL MEETINGS

★ ADATH ISRAEL ★

Synagogue, Charles Bender, Rabbi: Abraham Albert, Harry Deckelbaum, Harry B. Fried, Maurice Pollack, Morris Samuels and Samuel Silver, were appointed honorary vice-chairmen for the 1964 Education Maintenance Fund campaign. Ben Chazonoff is the chairman of the campaign executive; and the chairman for the campaign, is Issie C. Mendelsohn, Joel Sternthal, president of the Congregation, is the honorary chairman. Abe Ballington, David Pik, Louis Shiff, Samuel Shiff, Harry A. Starr, Jack Steinberg, Norman J. Trehub and Samuel Wenger are vice-chairmen; Louis Glazer, Q.C., honorary secretary; Gordon Brown and David S. Dubin, campaign treasurers; and Israel N. Knight, chairman of publicity.

★HOSPITAL OF HOPE★

Units meeting March 30, at 8:00 p.m., are: Tillie and Solomon Cohen (Victory), at the home of Mrs. Ben Caplan, 4611 Hutchison Street; Yoisef and Chasie Pinsky, at the home of Mrs. M. Pinsky, 5217 Rosedale Avenue. Units meeting March 31, at 8:00 p.m., are: I. J. Borrin, at the home of Mrs. R. Zabitsky, 5527 Westborne Avenue; Mordecai and Essie Baker, at the home of Mrs. M. Baker, 959 Dunlop Avenue; Chaim Revzen Junior, at the home of Mrs. J. Polansky, 2160 Noel Street. Unit meeting April 1, at 1:00 p.m., is: Chaim Revzen-Yoisef Altman, luncheon, at the home of Mrs. M. Mendelssohn, 6005 Coolbrook Avenue; at 8:00 p.m., are: Hesha Berson and Rose Moss, at the home of Mrs. M. Singerman, 6822 Wilderton Avenue; Fraid-Phil. Cohen, at the home of Mrs. J. E. Thuna, 4640 Plamondon Street; Ethel and Max Rostrogovitch, social tea, at the home of Mrs. L. Cohen, 5362 King Edward Avenue.

★TEMPLE EMANU-EL★

Dr. Harry J. Stern, Rabbi: On Friday Evening, March 27, at 6.45 p.m., a special ritual of remembrance for the six million Jews who perished at the hands of the Nazis and for the heroes of the Warsaw ghetto uprising, will be observed. At the fifth annual Temple Youth interfaith Seder, on Tuesday evening, March 31, at 6.30 p.m., students from John Grant High School; India-Canada Association; Temple Beth Sholom, of Montreal; and Temple Israel of Plattsburg, N.Y., will be guests. Dr. Stern will conduct the Seder Service. Rabbi Jerome Davidson, executive director of the New England Federation of Temple Youth, will be the speaker. At the closing exercises of the School for Adults, Ted Nashman presided. Presentations were made by Mrs. Joseph Frankel, Mrs. Alec Bloom, Samuel Segal and Mrs. Samuel Segal, to: Dr. Stern, Dr. Anna Stearns, James Apple, Mrs. Marion Cornfield, the teachers.

★ TEMPLE BETH SHOLOM ★

H. Leonard Poller, Rabbi: An heirloom collection of articles donated by members to be used for functions during the year are: a crystal wine decanter, presented by Mrs. H. Leonard Poller; a Seder plate, by Mrs. Jean Rocklin, in memory of her husband, Ben Rocklin; a silver challah knife, used in the blessing of the bread during ceremonial meals, by Mr. and Mrs. Aaron Genser. When not in use these articles are on display in the Judaica case. M. M. Bruker, executive administrator, has been invited by Miss Judy LaMarsh, Minister of National Health and Welfare, to serve as a member of the National Advisory Council on "Fitness And Amateur Sports". The library is now open under the direction of Mrs. Agnes Myers, and Mrs. Morris Lapidos, and is open week days from 3.30 p.m. to 5.15 p.m.; also on Sunday, from 10 a.m. to 12.30 p.m.

★ LAKE PLACID SYNAGOGUE ★

Dr. Selig S. Auerbach, Rabbi: Passover services, at the Synagogue, 30 Saranac Avenue, Lake Placid, N. Y., are on Friday, and Saturday, March 27, and 28, at 6.15 p.m.; March 28, and 29, at 9.45 a.m.; April 2, at 6.15 p.m.; April 3, at 8.15 p.m.; morning services, at 9.45 a.m. Rabbi Auerbach will preach on March 28, and 29; April 3 and 4. For information, call or write Dr. Auerbach, 30 Saranac Avenue, Lake Placid, N. Y.; 523-3876.

★ BNAI BRITH WOMEN ★

Blue Star Chapter Number 825 installation dinner is on April 5, at 6.30 p.m., at Ruby Foo's. Mrs. Joseph Slymovics, 711 Bertrand Crescent, vice-chairman of the coordinating committee of Bnai Brith, and past-president of St. Laurent Chapter, will install: Mesdames S. Freed, 5014 Mira Road, president; P. Savage, 2629 Soissons Avenue, counsellor; B. Chazonoff, 486 Kenaston Avenue; A. Leitman, 3945 Carlton Avenue; L. Sheff, 957 Dunlop Avenue; vice-presidents; M. Stern, 4785 Bouchette Street, treasurer; S. Karper, 4975 Victoria Avenue; B. Segal, 840 Wilder Avenue; J. Duskes, 5800 Clanranald Avenue; secretaries; J. Waxman, 7517 Eastluke Road, guardian; J. Winer, 7 Courcelette Avenue, sentinel; M. Feldman, 6185 Wilderton Crescent, guide; R. Rickhaus, 4827 Jean Brillant Avenue; H. Kerner, 4875 Circle Road; L. Woods, 5571 Pinedale Street; trustees; S. Katz, 2135 Barclay Avenue; L. Millowitz, 5830 Hudson Avenue; J. Sailer, 823 Dollard Avenue; members at large.

★ SPANISH AND PORTUGUESE ★

Synagogue, Dr. Solomon Frank, Rabbi: The Brotherhood breakfast programmes came to a close; and these members contributed the Breakfasts: Rabbi Frank, Joshua Fink, Ralph Levine, Naim Levy, David Markowitz, Albert B. Regenstreif, Manny Sheiner, Allan Sorffer and Frank Temkin. Rabbi Frank and A. J. Rosenstein wrote, and gave the lectures. At the closing Breakfast, Captain William Sebag-Montefiore, M. C., honorary president of the Congregation, and Max Fineberg, parnass, were presented with scrolls by Morris Markowitz, president, "for distinguished service on behalf of the Congregation".

★ YOUNG ISRAEL ★

Synagogue of St. Laurent: Men's Club officers who were installed at a breakfast are: Mitchell Leiberman, honorary president; Saul Cohen, president; Louis Raven, vice-president; Samuel Glick, treasurer; Arthur Schafer, Julius Itel, Joseph Vatch, secretaries; and Louis Shugar, liaison.

IN MEMORIAM

FAIERMAN: In loving memory of a dearly beloved husband, devoted father, and grandfather, Nathan Faierman, who passed away suddenly on April 11, 1947, the seventh day in Passover.

No one knows the deep sorrow in our hearts as we light the seventeenth candle.

No one knows how sadly we miss you.

No one knows the bitter pain we have suffered, since we have lost you, our dearest.

Life has not been the same.

Ever remembered by his wife, Razel; children, and grandchildren.

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DEATHS

Mrs. Fannie Mislovitch, died on January 13, at the Jewish General Hospital, at the age of eighty-five years. She is survived by two sons: Louis Mislovitch, 4810 Bourret Street; Max Mislovitch, 5580 Victoria Avenue; eight daughters: Mrs. Samuel Silverman (Rachel), 3210 Goyer Street; Mrs. Jack Turowetz (Esther), 5352 Coolbrook Avenue; Mrs. William Coleman (Annie), of Long Island, N. Y.; Mrs. Gerson Hecht (Celia), 3190 Linton Avenue; Mrs. Paul Mendler (Shirley), of Miami, Florida; Mrs. Moe Gardner (Lottie), 2655 Kent Avenue; Mrs. Reggie Cunningham (Rose), of Burlington, Ont.; Mrs. Moe Fishman (Mary), 3110 Scott Street; twenty-five grandchildren: Mrs. L. Firestone (Marilyn), and Mrs. H. Bloom (Eileen), children of Mr. and Mrs. Louis Mislovitch; Misses Dorothy, Adele, and Arlene Mislovitch, children of Mr. and Mrs. Max Mislovitch; Mrs. George Pecker (Ida), and George Silverman, children of Mr. and Mrs. Samuel Silverman; Jerry and Alan Turowetz; Mrs. S. Katz (Esther), Hyman Cohen, Mrs. Boris Zweiger (Ruth), and Miss Peggy Cohen, children of Mrs. William Coleman; Larry, and Eleanor Hecht; Jeffrey, and Mitchell Mendler; Stuart Gardner; Reggie, Scott, Andrew Mark, and Steven Cunningham; Steven, Farley, and Robin Lee Fishman; eleven great-grandchildren. Funeral services took place from Paperman's. Rabbi Harry Newmark officiated. Burial was at Anshei Ozeroff Cemetery. Shiva was at the home of Mr. and Mrs. Gerson Hecht.

Mrs. Mirel Kaufman Clenman, 4615 Bouchette Street, died on Sunday, January 26, at home. She is survived by her husband, Joseph Clenman; three sons: Frank Clenman, 5729 Northmount Avenue; Carl Clenman, 5652 Clanranald Avenue; Irving Clenman, 4615 Bouchette Street; a daughter, Mrs. Mary Bernard, 4617 Bouchette Street; six grandchildren: Joel, Leonard, and Sheila; children of Mr. and Mrs. Frank Clenman; Mrs. A. Wagen (Mona), Edward, and Stanley Bernard; and a brother, Ben Kaufman, of St. Louis, Missouri. Funeral services took place from Paperman's. Rabbi Lester Rosner officiated. Burial was at Hebrew Sick Benefit Society Cemetery. Shiva was at the home.

Mrs. Bella C. Levy Lande, 3421 Drummond Street, the widow of Isaac M. Lande, died on Tuesday, February 11, at the Royal Victoria Hospital. She is survived by two sons: Dr. Joseph Lande, 3787 Cote des Neiges Road; and Dr. Nathan Lande, 3421 Drummond Street. Funeral services took place from Paperman's. Rabbi Wilfred Shuchat officiated. Burial was Chevra Shaas Cemetery. Shiva was at the home.

Mrs. Sarah Deakin Cohen, of Montreal, the widow of David Cohen, died on Saturday, February 8. She is survived by three sons: William H. Cohen, 4759 Meridian Avenue; Nathan Cohen, 4760 Mackenzie Street; Charles Cohen, 5052 Randall Avenue; a daughter, Mrs. Harry Sofin (Mary), 3465 Linton Avenue; nine grandchildren: Mrs. B. Letofsky (Hinda), and David, children of Mr. and Mrs. William H. Cohen; Irwin, and David, sons of Mr. and Mrs. Nathan Cohen; Dorothy, Arnold, and William, children of Mr. and Mrs. Charles Cohen; Mrs. R. Ressler (Betty), and William Sofin; seven great-grandchildren; three brothers: Michael Deskin, of Los Angeles, Calif.; Barney Deskin, and Max Deskin, both of New York; three sisters: Mrs. Harry Levy (Anne), of Miami, Florida; Mrs. Jack Levin (Ray), of Los Angeles; and Mrs. Samuel Nerlinger (Eva), of New York. Funeral services took place from Paperman's. Rabbi Joseph Grunblatt officiated. Burial was at King George Sick Benefit Society Cemetery. Shiva was at the home of Mr. and Mrs. Harry Sofin.

Dr. Leon Hausman, of Montreal, aged seventy years, died on Sunday, January 12, in Montreal. He is survived by his wife, Mrs. Esther Kartzonick Hausman, of Brooklyn, N. Y., a son, Rabbi Israel L. Hausman, 5380 Durnford Place, Montreal; six grandchildren; Chaya Hinda, Joshua, Moshe Joseph, Jacob Aaron, Isaac Zev, and Reisha Leah Hausman; and a sister, Mrs. Lillian Amster, of Maplewood, N. J. Funeral services took place from Paperman's. Rabbi Abraham Lieberman, of Sherbrooke, Quebec, officiated. Burial was at Adath Jeshurun Cemetery. Shiva was at the home of Rabbi and Mrs. Hausman.

Boris Breitman, 4609 Hutchison Street, the widower of Mrs. Dora Sidler Breitman, died on Sunday, March 1, in Montreal. He is survived by a son, Dr. Reuben Breitman, 4609 Hutchison Street; three daughters: Mrs. Ben Davis (Rose), 4609 Hutchison Street; Mrs. Claire Elias, 2145 Stevens Street; Mrs. Leon M. Adler (Reva), 4481 Circle Road; seven grandchildren: Lawrence Davis; Gerald, Brenda, and Paula Elias; and Steven, Brian, and Joanne Adler; a brother, Louis Breitman, of New York. Funeral services took place from Paperman's. Rabbi Charles Bender officiated, assisted by Cantor Eugene Goldberger. Burial was at Adath Israel Cemetery. Shiva was at the home of Mr. and Mrs. Leon M. Adler.

Mrs. Sarah Shrier Sherman, 806 Stuart Avenue, the widow of David Sherman, died on Friday, March 6, at the Jewish General Hospital. She is survived by a brother, Harry Shrier, 2760 Darlington Place; and a sister, Mrs. S. Nemerofsky (Donnia), of Russia. She was the sister of the late Issie Shrier, of Montreal. Funeral services took place from Paperman's. Rabbi Jacbi J. Zlotnick officiated. Burial was at Ukrainian Synagogue Cemetery. Shiva was at the home of Mr. and Mrs. Harry Shrier.

Isaac Katz, of Winnipeg, Manitoba, the widower of Mrs. Ruth Katz, died there, at the age of eighty-four years. He is survived by a son, Harry Katz, of Winnipeg; two daughters: Mrs. Paul Soiffer (Ida), 2705 Kent Avenue, Montreal; and Mrs. Morris Liebman (Eva), of Winnipeg; eleven grandchildren; and fourteen great-grandchildren. Funeral services took place in Winnipeg.

Moses Mendelovitch, 1460 Van Horne Avenue, aged eighty-five years, died on Sunday, January 26, at the Jewish General Hospital. He is survived by his wife, Mrs. Fanny Moscovitch Mendelovitch; three sons; Harry Mendelson, 1460 Van Horne Avenue; Joseph Mendelson, of New York; and Max Mendelson, 6005 Coolbrook Avenue; two daughters: Mrs. L. Slavin (Ida), of Ottawa, Ont.; and Mrs. I. Berk (Anita), 6190 Wilderton Avenue; six grandchildren: Bernice, Sheila, and Nina, daughters of Mr. and Mrs. Joseph Mendelson; Arlene, daughter of Mr. and Mrs. Max Mendelson; Mrs. N. Grafstein (nee Diane Slavin); and Debra Berk; two great-grandchildren: Eric, and Andrea Grafstein. Funeral services took place from Paperman's. Rabbi David Roth officiated. Burial was at King Edward Sick Benefit Society Cemetery. Shiva was at the home of Mr. and Mrs. I. Berk.

Mrs. Becky Levine Cohen, 5809 Westluke Street, aged seventy years, died on Friday, January 31, in Montreal. She is survived by her husband, David Cohen; a son, Abie Philip Cohen, 4801 Melrose Avenue; a daughter, Mrs. Samuel Miller (Sadie), 5809 Westluke Street; five grandchildren: Linda, Donna, and Gary Cohen; and Harold, and Joseph Miller. Funeral services took place from Paperman's. Rabbi Sidney Shoham officiated. Burial was at Hebrew Sick Benefit Society Cemetery. Shiva was held at the home.

Technion, Sole Source Of Engineering Manpower For Expanding Israel, Is 40 Years Old

By David C. Gross, of American Technion Society

Forty years ago, in the city of Haifa, in the British-mandated territory of Palestine, a small ceremony took place. A new school was opened, to teach the new sciences of engineering to young Jewish men, to prepare them for leadership and to afford them vocational training.

The school was located in a rather impressive stone building in the Hadar section of Haifa. The first classes totalled thirty students, and the number of subjects taught were three, electrical engineering, civil engineering, mechanical engineering. Actually the school had been planned as early as 1909. Financial support for the concept of establishing a high-level technical institute had come from the United States, Russia, and Germany. Construction of the building to house the school, called in its earliest days the "Technikum", started in 1912.

Launching of the building to house the new school was a high point in the history of the quiet seaport town of Haifa, whose Jewish population in those days was a decided minority. When the first World War erupted in 1914, plans for the Institute were shelved. The school building was taken over by the ruling military authorities in Haifa, first, the Turks, and later, the British.

After the war, the school building was returned to its rightful owners and plans for the implementation of the dream of establishing an engineering institute proceeded afresh. There were so many problems and so many hardships in those early days!

First, a controversy raged over the language of instruction to be used in the school. Those who propounded the use of Hebrew were jeered by the exponents of German, who challenged the feasibility of teaching science in the ancient language of the Bible. The Hebraists persisted and the language of instruction that was adopted for the school was Hebrew. The coining of new terms, using ancient Biblical concepts, became a major pre-occupation for many.

But this was only one problem. There was a shortage of funds, almost from the very day the school

(Continued on Page One Hundred)

BIRTHS

Born, to Mr. and Mrs. Gerald W. Horovitch (nee Joyce Tarasofsky), 6490 McLynn Avenue, on March 3, at the Jewish General Hospital, twins, a son, Ian, and a daughter, Heather; brother and sister of Heidi Susan, aged three years. Godparents are Dr. E. Taras, uncle, and Miss Louise Horovitch, aunt, both of Montreal.

Born, to Mr. and Mrs. Leslie A. Schwartz (nee Tobie Bruner), 7588 Wiseman Avenue, on January 27, at the Jewish General Hospital, a son, Stuart Earl; brother of Andrew Brian, aged five and one-half years; grandson of Mr. and Mrs. David Bruner, 7590 Wiseman Avenue; and of Mr. and Mrs. Samuel Schwartz, 4619 Michel Bibaud Street, who are the godparents. Calman Newman, great-uncle, 4670 Dupuis Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Jack Levinson (nee Audrey Bernstein), of Highland Park, N. J., on March 5, a son, Michael Aaron; grandson of Mr. and Mrs. David Levinson, of Greenfield Park, N. Y.; and of Mr. and Mrs. Ben Bernstein, of Newark, N. J.

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NOTICE

The deadline for all news and advertising for the issue of April 3, is on Monday, March 30. Photographs are being received and considered for the New Year Festival Magazine Issue, of September 4.

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Social Notes — Montreal

Mr. and Mrs. Samuel Bronfman, O.B.E., 15 Belvedere Road, were in Mexico City, Mexico.

Mrs. Edward Solomon, 127 Arlington Avenue, was in Hollywood Beach, Florida, for five weeks.

Mr. and Mrs. H. Cooper, 32 Springfield Avenue, are back from a trip to Holland; Rome, Italy; Paris, France; and England; having travelled via K. L. M. Royal Dutch Air Lines; El Al Israel Air Lines; Air France; and Trans-Canada Air Lines.

Mr. and Mrs. S. Leon Mendelsohn, 10 Renfrew Avenue, were at the Diplomat Hotel, in Hollywood Beach, Florida.

Mr. and Mrs. Barney Aaron, 3219 Cedar Avenue, are spending Passover with their son-in-law, and daughter, Dr. and Mrs. S. Roland, and Aaron, Lexan, Jessie, and Tobey, of Atherton, Calif.

Mr. and Mrs. Ernest Cohen, 6702 Merton Road, were at the Cromwell Hotel, in Miami Beach, Florida.

Mrs. Charles S. Rubin, 11 Willow Avenue, was in Hollywood Beach, Florida.

Mr. and Mrs. Allan Bronfman, 9 Belvedere Road, spent two weeks in Israel.

Mr. and Mrs. F. Witzling, 4441 Old Orchard Avenue, were at the Cromwell Hotel, in Miami Beach, Florida.

Mr. and Mrs. Jack Goldberg, 309 Marlatt Street, were present at the bar-mitzvah of Bernard, son of Mr. and Mrs. Philip Stein, 50 Shallmar Boulevard, Toronto, Ont., at Beth Sholom Synagogue.

Mr. and Mrs. Samuel Marks, 655 Lansdowne Avenue, were in Miami Beach, Florida.

Mr. and Mrs. Daniel Freedman, 271 Dufferin Road, were in Miami Beach, Florida.

Mrs. D. Smith, 4787 Victoria Avenue, was on vacation at the Shore Club Hotel, in Miami, Florida.

Mr. and Mrs. Allan Sobel spent their wedding trip in Miami Beach, Florida; and Nassau, W.I. Mrs. Sobel is the former Miss Tammy Schram, daughter of Mr. and Mrs. Kurt Schram, 1265 Ridgewood Avenue. Mr. Sobel is the son of Mr. and Mrs. Mac Sobel, 5600 Alpine Avenue.

Mr. and Mrs. Philip Garfinkle, 1 Douglas Avenue, are in Nassau, W.I.

Mr. and Mrs. Manny Besner, 7525 Earle Road, were at the Cromwell Hotel, in Miami Beach, Florida.

Mr. and Mrs. Ben Mintz, 453 Dufferin Road, were in Nassau, W.I.

Mr. and Mrs. Harvey Sobel, of Hamilton, Ont., visited his brother, and sister-in-law, Mr. and Mrs. Mac Sobel, 5600 Alpine Avenue.

Mr. and Mrs. K. Schlochauer, and son, Norman Sheldon, of New York, visited Mr. and Mrs. Kurt Schram, 1265 Ridgewood Avenue.

Mrs. Leo Aronoff, 5285 Victoria Avenue, spent some time in Miami Beach, Florida.

Mr. and Mrs. Max Smith, 5020 Jean Brillant Avenue, visited their son-in-law, and daughter, Mr. and Mrs. Ben Jacobson, and Seyma Kayla, and new-born son, Jay Simon, 1610 Edward Street, Halifax, N.S.

Mr. and Mrs. A. Danovitch, formerly of 5419 Decarie Boulevard, have moved to 5523 Earle Road.

In Toronto, Ont., for the bar-mitzvah of Saul Henry, son of Mr. and Mrs. A. D. Berlin (nee Norda Bennett), 141 Strathearn Road, who was called to the Reading of the Law, were: Mrs. L. Klineberg, 4999 Grosvenor Avenue, grandmother; Mrs. Mary Scheffer, 5326 Macdonald Avenue, great-aunt; Mrs. Jess Ginsberg, 3555 Atwater Avenue; Mr. and Mrs. Jack Klineberg, 4414 Hingston Avenue; Mr. and Mrs. Henry Greenberg, 14 Aberdeen Avenue; Mr. and Mrs. I. M. Pascal, and Miss Lois Pascal, 4352 Hingston Avenue; uncles, and aunts; and Mrs. L. B. Greisman, 5510 Campden Place, cousin; all of Montreal.

Mrs. Julius Litwin, of Campbellton, N.B., visited her sons, and daughters-in-law, Mr. and Mrs. Manuel Litwin, 574 One Hundred and Second Avenue; Mr. and Mrs. Harold Litwin, 1398 Fraser Street; and her son-in-law, and daughter, Mr. and Mrs. Issie Farber, 300 St. Aubain Street.

Mr. and Mrs. Irving Bordo (nee Betty Brown), 1645 Bathurst Street, Toronto, Ont., were here for the funeral of her mother, Mrs. Rachel Toplitsky Brown, who died on Monday, February 17, at the Mount Sinai Sanatorium, in Ste. Agathe, Quebec.

Mr. and Mrs. S. Atlas, formerly of 6122 Westbury Avenue, have moved to 5786 Blossom Avenue.

Mr. and Mrs. P. Keyes, formerly of 4684 Lacombe Avenue, have moved to 2034 Venard Street.

Mr. and Mrs. S. Hershenfield, formerly of 459 Edouard Charles Street, will move on May 1, to 4891 Bourret Street.

Mr. and Mrs. I. Karpman, formerly of 4684 Dupuis Avenue, have moved to 295 Alexis Nihon Boulevard.

Mrs. Moe Babins, and Leonard, and Arlene, of Murdochville, Quebec, visited her mother, Mrs. Manis Linetsky, 5277 Byron Avenue.

Martin Cohen, of New York, visited his parents, Mr. and Mrs. Barney Cohen, 5715 Rand Avenue.

Mr. and Mrs. Seymour Rubenstein, formerly of 4910 Maplewood Avenue, have moved to 645 Wolseley Avenue.

Mr. and Mrs. Gary Trestan, 5565 King Edward Avenue, were in Miami, Florida.

Mr. and Mrs. T. Canter, 4481 Ninth Street, spent a holiday in Miami Beach, Florida.

Mr. and Mrs. Philip Hirschfield, of St. Petersburg, Florida, spent their wedding trip in Miami, Florida. Mrs. Hirschfield is the former Miss Phyllis Hayman, daughter of Mr. and Mrs. Milton Hayman, 11385 James Morrice Street. Mr. Hirschfield is the son of Mrs. Dora Hirschfield, of Passaic, N.J., and the late Harry H. Hirschfield.

Mr. and Mrs. Irving Grossman, and Marvin Grossman, of Brooklyn N.Y., visited Mr. and Mrs. Myer Jaslow, 4200 Courtrai Street, whose daughter, Miss Judy Jaslow, is the fiancee of their son, Marvin Grossman.

Mrs. L. Sobel, of Hamilton, Ont., visited her mother-in-law, Mrs. Mina Silverstein, 3060 Linton Avenue.

Mr. and Mrs. A. Kolatacz, 507 Alexis Nihon Boulevard, visited Mr. and Mrs. Max Moneta, 256 Winnett Avenue, Toronto, Ont.

Mr. and Mrs. Louis Solomon, 5586 Woodbury Avenue, were on a Caribbean cruise.

Mr. and Mrs. Samuel Weiner, 615 Bertrand Street, are back after spending the winter in Hollywood Beach, Florida.

Mrs. A. Abramson, 5580 Beaminster Place, has returned after a vacation in New York.

Mr. and Mrs. Abe Brin, of Albany, N.Y., visited her brother, and sister-in-law, Mr. and Mrs. A. Colodny, 4886 Dornal Avenue.

Mr. and Mrs. Morris Mirochnik, and Sandra, and Jerry, of Albany, N.Y., visited her mother, Mrs. Sheva Baril, and her brother-in-law, and sister, Mr. and Mrs. Fred Issley, all of 3832 Mackenzie Street.

Mr. and Mrs. Arthur Colodny, of Albany, N.Y., visited their nephew, and niece, Mr. and Mrs. Frank Harris, 2100 Filion Street.

Miss Rita Leger, of Tracadie, N.B., visited Miss Sandra Lann, 4873 Plamondon Street.

Mr. and Mrs. Jerry Convoy, and daughter, Janice, 6367 Macdonald Avenue, visited her brother-in-law, and sister, Mr. and Mrs. Jerry Kushner, and sons, Mitchell, Larry, and Andrew, of Van Nuys, Calif.

Miss Shirle Krakowsky, of New York, visited her cousins, Mr. and Mrs. G. Weinberg, 4615 St. Kevin Street.

Mrs. William J. Walters (nee Harriet Cohen, formerly of Montreal), and her daughter, Cindy Sue, of San Francisco, Calif., visited her mother, Mrs. Rose Cohen, 5003 Earnscliffe Avenue.

Mrs. Rose Ostroff, and Daniel, and Alan, 4755 Plamondon Street, visited her brother-in-law, and sister-in-law, Mr. and Mrs. Max Druker, 27 Yeomans Road, Toronto, Ont.

Dr. and Mrs. Victor Baum, of New York, visited their cousins, Mr. and Mrs. Issie Kaplovitch, 2245 Nantel Street.

Mr. and Mrs. A. Wolman, formerly of 2280 Ekers Avenue, have moved to 5608 Coolbrook Avenue.

Mr. and Mrs. Issie Lanys, 20 Garthdale Court, Toronto, Ont., visited their cousins, Mr. and Mrs. Milton Hayman, 11385 James Morrice Street.

In Toronto, Ont., for the marriage of Miss Sheila Fern Pollock, 2 Geddes Court, to Stanley Lawrence Kogon, son of Mr. and Mrs. Arthur Kogon, 35 Alexis Boulevard, at Adath Israel Synagogue, were: Mr. and Mrs. L. Berman, 5527 Coolbrook Avenue, great-uncle, and great-aunt of the bride; Mr. and Mrs. Philip Besser, 5420 Coolbrook Avenue; Mr. and Mrs. Benjamin Besser, 5555 Beaucourt Street; Mr. and Mrs. Sol Besser, 5520 Campden Place; all uncles, and aunts of the groom; Mrs. Yetta Zwecker, 8430 Outremont Avenue, great-aunt of the groom; and Jack Zwecker, cousin of the groom, of Montreal.

Mrs. Norman Hayman, and Robin, and Martin, 60 Sumner Heights Drive, Toronto, Ont., visited her nephew and niece, Mr. and Mrs. Marvin Hayman, 4760 Duchastel Avenue.

Mr. and Mrs. Samuel Lenetsky, of Joliette, Quebec, visited their son-in-law and daughter, Mr. and Mrs. J. Steinwald, 5382 Coolbrook Avenue.

Mrs. Dora Hirschfield, and her son-in-law and daughter, Mr. and Mrs. Sidney Brown, all of Passaic, N.J., visited Mr. and Mrs. Milton Hayman, 11385 James Morrice Street.

Cantor Eric Goldberger, of Linden, N.J., visited his parents, Cantor and Mrs. Eugene Goldberger, 856 Dollard Avenue.

Mrs. Rose Caplan, 2530 Van Horne Avenue, was at the Di Lido Hotel, in Miami Beach, Florida.

Mr. and Mrs. Joseph Sidler (nee Sarah Frank), 4940 Maplewood Avenue, celebrated their forty-first wedding anniversary.

Miss Lily Pervin, 4841 Jeanne Mance Street, was at the Di Lido Hotel, in Miami Beach, Florida.

Mr. and Mrs. Daniel Wolfson, 3510 Bedford Road, spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y. Mrs. Wolfson is the former Miss Riva Schrager, daughter of Mr. and Mrs. Sidney Schrager, 7779 Stuart Avenue. Mr. Wolfson is the son of Mr. and Mrs. Peter Wolfson, 740 Bloomfield Avenue.

S. W. Weber, Q.C., and Mrs. Weber, formerly of 741 Stuart Avenue, have moved to 1000 Pratt Avenue.

Mrs. Mary Miller, 7835 Birnam Street, is back from Israel; Paris, France; and Rome, Italy, having travelled via El Al Israel Air Lines.

Mr. and Mrs. L. Glickman, 821 Pratt Avenue, spent a holiday in Miami Beach, Florida.

Mr. and Mrs. Joseph Mendelsohn, of New York; and his brother-in-law, and sister, Mr. and Mrs. L. Slavin (nee Ida Mendelovitch), of Ottawa, Ont., were here for the funeral of their father, Moses Mendelovitch, 1460 Van Horne Avenue, who died on Sunday, January 26, at the Jewish General Hospital.

Mr. and Mrs. H. Siegel, 630 Dunlop Avenue, are in Miami, Florida, having spent the winter there.

Mrs. Anna Martin, of Philadelphia, Pa., visited her brother, and sister-in-law, Mr. and Mrs. A. Lenetsky, 2860 Darlington Place.

Mr. and Mrs. A. P. Abramovitch, 6525 Wilderton Avenue, spent a month in Miami, Florida.

Dr. and Mrs. A. H. Eisen, 3982 Maplewood Avenue, were in Toronto, Ont., for the bar-mitzvah of David Morton, son of Mr. and Mrs. Murray Midanik, 11 Barwick Avenue, Toronto, Ont., at Shaarei Shomayim Synagogue.

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nue, will move to 456 Barton Avenue, on May 1.

Mrs. Samuel Hecker, of Middletown, Conn., visited her nephew, and niece, Mr. and Mrs. Mendy Staviss, 5817 Hudson Avenue.

Mr. and Mrs. Harry Dolman, 6070 Darlington Avenue, celebrated the seventeenth birthday of their daughter, Miss Eileen Suzy Dolman; sister of Dr. Mortimer Yehuda Dolman; Monroe Moishe, aged eleven years; and Bessie Nancy, eight; granddaughter of the late Mr. and Mrs. Mordecai Max Dolman; and the late Mr. and Mrs. Moses Schwartz, all of Montreal.

Mr. and Mrs. Hyman Granofsky, 4892 Borden Avenue, celebrated the seventh birthday of their daughter, Rena, with twelve guests present. Rena is the sister of Susan, aged ten years; granddaughter of Mr. and Mrs. M. L. Caplan, 4805 St. Kevin Street. A pink and white birthday cake adorned the table.

Howard Mendelsohn, 651 Caven Circle; Stanley Rapkin, 5012 Montclair Avenue; Lyon M. Rich, 2085 Nantel Street; Arnold Cohen, 5052 Randall Avenue; and Kenneth Zepp, 6580 Westbury Avenue; were hosts to twelve guests at the home of Mr. and Mrs. H. H. Goodman, 4855 Walkley Avenue, at a surprise party, in honour of the twenty-first birthday of their son, Brahm Goodman. A blue and white cake trimmed the table.

Mr. and Mrs. Samuel Landsman, 416 Morrison Avenue, were hosts to one hundred guests, at a dinner dance, at Ruby Foo's, on the sixteenth birthday of their daughter, Annalee. She is the sister of Sharon, aged eleven years; granddaughter of Mr. and Mrs. I. Landsman, 6 Briardale Road; and of Mrs. Norma Barsky, 416 Morrison Avenue, and the late Rubin Barsky. Annalee wore a pink, silk dress; and had a bouquet of white, and pink carnations. The table adornment consisted of pink carnations, and a pink, and white cake.

Mr. and Mrs. Jack Shulman, 695 Alexis Nihon Boulevard, entertained ten guests at their home to celebrate the seventh birthday of their son, Jeffrey Rubin; brother of Lloyd, aged five years; grandson of Mrs. Rebecca Padoksin, 1600 St. Louis Street, and the late Harry Padoksin; and of Mrs. Dora Shulman, 5760 Westluke Street, and the late Isidore Shulman. A chocolate cake centered the table.

Mr. and Mrs. Morris Zarzewski, 397 St. Joseph Boulevard West, were hosts at a luncheon at Ruby Foo's to fifty-five guests, to celebrate the sixteenth birthday of their daughter, Lillian Ruth. Mrs. Zarzewski wore a blue, mohair dress; and her corsage was of pink, and white carnations. Lillian wore a pink, mohair dress; with a wristlet of pink roses. A centrepiece of red, and pink roses, and carnations, and a white, and pink cake beautified the table.

Mr. and Mrs. Harry Schiff, 5383 Hutchison Street, entertained eighteen guests at a dinner, at their home to celebrate the engagement of their daughter, Miss Pearl Schiff, to Martin Abraham Berman, son of Mr. and Mrs. Isidore Berman, 6210 Deacon Road. Mrs. Schiff wore a light blue, silk dress. Mrs. Berman wore a blue knitted suit. The bride-elect was in a green knitted suit. The marriage will take place on December 20, at Beth Moishe Synagogue.

Mrs. Myer Jaslow, 4200 Courtrai Street; and Mrs. Irving Grossman, of Brooklyn, N. Y., were luncheon hostesses to eighty guests, at Herzl Hall, in honour of Mrs. Jaslow's daughter, Miss Judy Jaslow, the fiancee of Mrs. Grossman's son, Marvin Grossman. Mrs. Jaslow wore a turquoise-blue metallic suit; and had a corsage of white and blue carnations. Mrs. Grossman wore a pale blue lamé ensemble; and had a corsage of pink and white carnations. Miss Jaslow was in a blue brocaded suit; and had a corsage of red and white roses. A centrepiece of pink and white carnations, gladioli, and pom-poms, adorned the table.

Mrs. Samuel Isaif, 6030 Cote St. Luc Road, was a luncheon hostess to fifty guests at Ruby Foo's, in honour of her granddaughter, Miss Sandra Lann, daughter of Mr. and Mrs. Morris Lann, 4873 Plamondon Street, the fiancee of Steven Mintz, son of Mr. and Mrs. Kopel Mintz, 835 Stuart Avenue. Mrs. Isaif wore a turquoise-blue knitted suit. She had a matching hat; and a corsage of yellow roses. Mrs. Lann wore a royal blue silk dress; and had a corsage of Talisman roses. Mrs. Mintz wore black crepe sheath, with its own beaded jacket; and had a corsage of yellow roses. Miss Lann wore a pink knitted suit; and had a corsage of red roses. A centrepiece of pink and white carnations beautified the table. Miss Rita Leger, of Tracadie, N.B., was here for the occasion.

Mr. and Mrs. Reuben Gilsig, 1051 Macdonald Avenue, celebrated the bar-mitzvah of their son, Gary, who was called to the Reading of the Law, at Beth Moishe Synagogue. He is the brother of Allan Myles, aged eleven years; Janice, seven; and Audrey, two; grandson of Mr. and Mrs. David Gilsig, 3101 Maplewood Avenue; and of the late Mr. and Mrs. Wolfe Wainberg, of Montreal. Kiddush was observed. Mrs. Gilsig wore a pink boucle suit; and had a pink hat. Janice wore a pink cotton dress. Audrey wore a multi-coloured cotton dress. Mrs. Gilsig wore a blue crepe dress, made with a beaded bodice; and had a black hat. A centrepiece of blue, and white carnations, and a blue and white cake, trimmed the table. That evening, Mr. and Mrs. Reuben Gilsig entertained twelve guests, at home; Mrs. Gilsig wearing a blue wool dress. Abe Dworkin, a great-uncle, of New York, was here.

Mr. and Mrs. Jack Feldman (nee Edith Abramson), 50 Banstead Road, celebrated their twenty-fifth wedding anniversary, at a dinner at their home, with eighty guests present. They have two sons-in-law, and four daughters: Mr. and Mrs. Allan Libman (Doreen), 5460 Cranbrooke Street; Mr. and Mrs. Melvin Hoppenheim (Marion), 5525 Trent Avenue; Miss Vicki Feldman; Susan, aged thirteen years; a son, Joel, seven and one-half; and a granddaughter, Rhonda Laurie Libman, aged eighteen months. Mrs. Feldman wore a gold-coloured, brocade sheath; with a white orchid corsage. A white and silver-coloured cake, and a bouquet of American Beauty roses decorated the table. Mrs. Feldman is the daughter of Mr. and Mrs. Morris Abramson, 5705 Westminster Avenue. Mr. Feldman is the son of Mrs. Shava Feldman, 2350 St. Louis Street, and the late Victor Feldman.

Mr. and Mrs. Edel Fineberg (nee Freda Tkatch), 131 De L'Epee Avenue, were honoured at a dinner, given by their children, in honour of their sixtieth wedding anniversary. There were one hundred guests. They have three sons, and daughters-in-law: Mr. and Mrs. Samuel Fineberg, 2510 Cote Vertu Road; Mr. and Mrs. Peter Fineberg, 5970 Dolbeau Street; Mr. and Mrs. Sydney Fineberg, 370 Dufferin Road; a son-in-law, and daughter, Mr. and Mrs. Nat Zilbert, 4880 Mackenzie Street; thirteen grandchildren: Manny Fineberg, Mrs. Harold Berger (Bertha), and Mrs. Hillel Schwartz (Sonia); children of Mr. and Mrs. Samuel Fineberg; Arthur, Marvin, and Miss Hester Fineberg; children of Mr. and Mrs. Peter Fineberg; Misses Phyllis, and Beth Fineberg, and Brian; children of Mr. and Mrs. Sydney Fineberg; Misses Sheila, and Ricky, daughters of the late Eli Fineberg; Allan, and Miss Elinor-Ann Zilbert; five great-grandchildren: Ian, and Leslie Berger; Robert, and Lisa Schwartz; and Ellen, daughter of the late Bob Fineberg, who was the son of the late Eli Fineberg. Mrs. Edel Fineberg wore a gold-coloured, satin gown; and had a gold-coloured orchid corsage. White, and gold-coloured roses, and carnations beautified the table.

Mr. and Mrs. Philip Lenetsky, 5279 Byron Street, celebrated the bar-mitzvah of their son, Mark Abraham David, who was called to the Reading of the Law, in honour of his bar-mitzvah, at Shaare Zion Synagogue. He is the brother of Leonard Lenetsky; grandson of Mr. and Mrs. Samuel Lenetsky, of Joliette, Quebec, who were here for the celebration; and of Mrs. Manis Linetsky, 5277 Byron Street, and the late Louis Linetsky. Kiddush was observed. Following services, Mr. and Mrs. Philip Lenetsky were hosts to one hundred and seventy-five guests at a luncheon in the Synagogue hall. Mrs. Philip Lenetsky wore a pink silk suit; made with a lace bodice; and had a pink hat. Mrs. Samuel Lenetsky wore a blue knitted suit; fashioned with a beaded bodice; and worn with a matching hat. Mrs. Manis Linetsky wore a blue silk suit, trimmed with beading; and she had a blue hat. Seated at the head-table with the family were Rabbi and Mrs. Maurice S. Cohen, and Cantor and Mrs. Solomon Gisser. Rabbi Cohen asked a blessing over the challah. The bar-mitzvah boy spoke. A centrepiece of white, blue-toned, and gold-coloured pom-poms, and chry-

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santhemums; and a white and blue cake, beautified the table. That evening, Mr. and Mrs. Philip Lenetsky were at home to sixty-five guests. Mrs. Philip Lenetsky wore a pink silk ensemble. Mrs. Samuel Lenetsky wore a blue silk dress; and Mrs. Manis Linetsky wore a pale blue silk dress. Here for the celebration were: Mr. and Mrs. Alec Lenetsky, and Leslie, and Norman, of Joliette; Mrs. Anna Martin, of Philadelphia, Pa.; Mrs. Moe Babins, and Leonard, and Arlene, of Murdochville, Quebec; uncle, and aunts; and Martin Cohen, cousin, of New York.

Mr. and Mrs. Ben Baril, 2467 Goyer Street, celebrated the bar-mitzvah of their son, Nathan Aaron, who was called to the Reading of the Law, in honour of his bar-mitzvah at Beth Hamedresh Hagadol Synagogue. He is the brother of Joel, aged six years; grandson of Mr. and Mrs. Max Smith, 5020 Jean Brillant Avenue; and of Mrs. Sheva Baril, 3832 Mackenzie Street, and the late Nisel Baril. Kiddush was observed. Mrs. Ben Baril wore a grey tweed suit; and had a black hat. Mrs. Smith wore a navy-blue knitted suit; and had a gold-coloured hat. Mrs. Sheva Baril wore a navy-blue lace dress; and had an off-white hat. The next evening, Mr. and Mrs. Baril were hosts to two hundred and twenty-five guests at a dinner dance in the Synagogue hall. Mrs. Ben Baril wore a blue silk gown; made with an embroidered bodice; and had a corsage of white orchids. Mrs. Smith wore a blue brocade dress. Mrs. Sheva Baril wore a pink lace and peau de soie dress. Each had a corsage of mauve orchids. Those who joined the family, to light the candles, were: Mr. and Mrs. M. Pervin, great-great-uncle, and great-great-aunt; Mr. and Mrs. Samuel Golick, Mr. and Mrs. Abe Brin, Mr. and Mrs. J. Pervin, Mr. and Mrs. Abe Colodny, Arthur Colodny, Mr. and Mrs. William Rubinstein, Mr. and Mrs. M. Sheydwasser, and Miss Gertrude Smith, great-uncles, and great-aunts; Mrs. Borace Jacobson, Mr. and Mrs. L. Lifshitz, Mr. and Mrs. Frank Harris, Mr. and Mrs. Fred Issley, and Mr. and Mrs. Morris Mirochnik, all uncles, and aunts. Seated at the head table with the family were: Abe Colodny, great-uncle; Mr. and Mrs. Louis Lifshitz, Mr. and Mrs. Frank Harris, Mr. and Mrs. Fred Issley, Mr. and Mrs. Morris Mirotchnik, and Mrs. Borace Jacobson, all uncles, and aunts. Nathan Aaron, the bar-mitzvah boy spoke. A centrepiece of white and red carnations, and gladioli, and a white and blue cake, beautified the table. Here for the celebration were: Arthur Colodny, and Mr. and Mrs. Abe Brin, Mr. and Mrs. Morris Mirochnik, and Sandra, and Jerry, all of Albany, N.Y.; and Mrs. Borace Jacobson, and Seyma Kayla, of Halifax, N.S.

BAR-MITZVAHS

Jerry, son of Mr. and Mrs. Zeev Stern, 577 Smart Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah on April 11, at Beth Zion Synagogue. He is the brother of Eli Stern; grandson of Yitzchok Stern, of Kiev, Russia, and of the late Mrs. Rifka Stern, of Poland; and of the late Mr. and Mrs. Eli Caplan, of Poland. Kiddush will be observed.

Lester, son of Mr. and Mrs. Samuel Nudelman, 5422 Mountain Sights Avenue, was called to the Reading of the Law, at Shomrim Laboker Synagogue. Kiddush was observed.

BIRTHS

Born, to Mr. and Mrs. Ernest Klein (nee Shirley Fitleberg), 3925 Plamondon Street, on February 22, at the Jewish General Hospital, a daughter, Nancy Pamela; sister of Maxine Mindy, aged four and one-half years; and Barry Stewart, two and one-half; granddaughter of Mrs. Beatrice Klein, of Bronx, N. Y., and the late Saul Klein; and of Mrs. Sarah Fitleberg, 4857 Mackenzie Street, and the late Barnett Fitleberg.

Born, to Mr. and Mrs. L. Baer (nee Evelyn Saxe), 7514 Kildare Street, on February 14, at the Royal Victoria Hospital, a son, Lawrence Howard; brother of Beverly, aged four years; grandson of Mr. and Mrs. L. Saxe, 950 Dunlop Avenue; and of the late Mr. and Mrs. Henry Baer; great-grandson of Mrs. Bella Simcoe, 950 Dunlop Avenue. Godparents are Mr. and Mrs. Gerald Saxe, 5759 Leger Street, uncle, and aunt. Mr. Saxe, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Philip Backman (nee Raye Halickman), 1095 Ridgewood Drive, on February 24, at the Jewish General Hospital, a son, Warren Allan; grandson of Mr. and Mrs. Hyman Halickman, 83 McNider Avenue; and of Mr. and Mrs. Harry Backman, of Montreal; great-grandson of Mr. and Mrs. L. Shatz, 5424 Waverley Street. Godparents are Mr. and Mrs. Mark Halickman, 5722 Brookside Street, uncle, and aunt. Mr. Halickman, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Bernard Itovitch (nee Anne Sherman), 4500 Ninth Street, on February 16, at the Jewish General Hospital, a son, William Earl; grandson of Mr. and Mrs. Charles Schwartz, 3785 Dupuis Avenue; and of Mr. and Mrs. Morris Sherman, 5614 Rand Avenue. Godparents are Joel Sherman, 5614 Rand Avenue, uncle; and Mrs. Isaac Banks, 4759 Duchastel Avenue, aunt. Mr. Sherman, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Stephen Gertsman (nee Bonnie Neiman), 1105 Macdonald Avenue, on February 19, at the Jewish General Hospital, a son, Michael Joel; grandson of Mr. and Mrs. Reuben Neiman, 714 McEachran Avenue; and of Mr. and Mrs. Ralph Gertsman, 946 Dunlop Avenue; great-grandson of Samuel Guttman, 714 McEachran Avenue; of Mr. and Mrs. Isaac Neiman, 5972 Hutchison Street; and of Mr. and Mrs. Max Gertsman, 733 Querbes Avenue. Godparents are Mr. and Mrs. Louis Gertsman, 5726 Queen Mary Road. Samuel Guttman, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Larry Shapiro (nee Ann Cohen), 4307 Carlton Avenue, on February 26, at the Jewish General Hospital, a daughter, Bernice; granddaughter of Mr. and Mrs. Harry Shapiro, 4367 Carlton Avenue, and of Mr. and Mrs. Joseph Cohen, 4307 Carlton Avenue.

Born, to Mr. and Mrs. Henry Marcovitz (nee Shirley Charad), 5577 Randall Avenue, on March 4, at the Jewish General Hospital, a son, Michael; brother of Marcy, aged ten years; Alan, eight; and Lorne, five; grandson of Mrs. Esther Charad, 4872 Bourret Street, and of the late Louis Charad; and of Mr. and Mrs. Frank Marcovitz, 724 McEachran Avenue. Godparents are Jason Marcovitz, 724 McEachran Avenue, uncle; and Mrs. Frank Marcovitz, grandmother. Ralph Charad, 769 Stuart Avenue, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Edward Bloom (nee Marlene Mislovitch), 4845 Bourret Street, on March 1, at the Jewish General Hospital, a daughter, Harriet Francine; granddaughter of Mr. and Mrs. Mac Bloom, 5755 Trans Island Avenue; and of Mr. and Mrs. Louis Mislovitch, 4810 Bourret Street; great-grandson of Mr. and Mrs. Samuel Bloom, of New York.

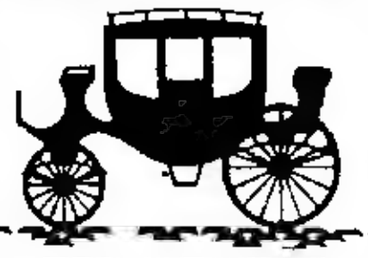
NOTICE

The deadline for all news and advertising for the issue of April 3, is on Monday, March 30. Photographs are being received and considered for the New Year Festival Magazine Issue, of September 4.

MARRIAGES

HIRSCHFIELD-HAYMAN

The marriage of Miss Phyllis Hayman, daughter of Mr. and Mrs. Milton Hayman, 11385 James Morrice Street, to Philip Hirschfield, son of Mrs. Dora Hirschfield, of Passaic, N.J., and the late Harry H. Hirschfield, was solemnized at the home of the bride's parents, on Sunday, March 1, at three o'clock, by Rabbi Jacob J. Zlotnick. The bride was given in marriage by her parents. She was gowned in a white brocaded gown; with a fitted bodice, with a heart-shaped neckline; and three-quarter-length sleeves; and a full skirt. Her shoulder-length veil of tulle illusion was held by a matching pill-box hat; and she carried a prayer book, with white orchids. Joel Hirschfield was his brother's best man. Blue-tinted and white carnations, and roses, decorated the rooms. There was orchestral music. Afterwards, eighty guests were received at the Stage Coach Inn at a dinner. Mrs. Hayman, mother of the bride, wore a blue lace and peau de soie gown; and had a blue chiffon hat. Mrs. Hirschfield, mother of the groom, wore a blue peau de soie gown; and had a blue hat. Each had a corsage of pink roses. Mr. and Mrs. Philip Hirschfield spent their wedding trip in Miami, Florida, the bride departing in a beige and pink knitted suit; worn with a corsage of pink roses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They have taken up residence in St. Petersburg, Florida. Here for the marriage were: Mrs. Dora Hirschfield, mother of the groom; Mr. and Mrs. Sidney Brown, brother-in-law, and sister of the groom; all of Passaic, N.J.; Miss Cynthia Hirschfield, and her brother, Joel Hirschfield, sister, and brother of the groom, of New Brunswick, N.J.; Mr. and Mrs. Hyman Hayman, 146 Delhi Road; Mrs. Norman Hayman, and Robin, and Martin, 60 Sumner Heights Drive; uncle, and aunts of the bride; and Mr. and Mrs. Issie Lanys, 20 Garthdale Court, cousins, of the bride; all of Toronto, Ont.

SOBEL-SCHRAM

The marriage of Miss Tammy Schram, daughter of Mr. and Mrs. Kurt Schram, 1265 Ridgewood Road, to Allan Sobel, son of Mr. and Mrs. Mac Sobel, 5600 Alpine Avenue, was solemnized at Shaare Zedek Synagogue, on Sunday, February 23, at half-past six o'clock, by Rabbi A. Bernard Leffell, assisted by Cantor M. Fogel, and Rabbi Solomon J. Spiro. The bride was given in marriage by her father. She was gowned in a fitted, white peau de soie gown, fashioned with a beaded bodice, with a square neckline; and long sleeves; and a full skirt, which finished in a long train. Her veil of tulle illusion was attached to a beaded crown. She carried a prayer book with white orchids. Mrs. Rubin Spector, cousin of the groom, was matron of honour. She wore a pale blue, peau de soie sheath. She had a matching headpiece; and carried a bouquet of white and blue-tinted gardenias. Mrs. Arnold Altro, and Miss Linda Weiss, cousin of the bride, were bridesmaids, each wearing a light blue satin and chiffon gown; with a beaded bodice. They had open-crown pill box hats; and carried bouquets of white and blue-tinted roses, and carnations. Judy Schram, aged twelve years,, sister of the bride, was an attendant. She wore a blue nylon dress; with a full skirt. Her hat was blue; and her bouquet was of blue-tinted and white carnations. Lanna Schram, aged three and one-half years, sister of the bride, was flower girl. She wore a blue nylon dress; and had a matching bow; and carried a basket of white and blue-tinted carnations, and roses. Samuel Sobel was his brother's best man. The ushers were: Joseph Sobel, brother of the groom; Myer Finkelstein, Larry Plotnick, Steven Silver, Henry Rosen, Harvey Finkelstein, Allan Moness, Samuel Unger, Marvin Lecker, and Rubin Spector, all cousins of the groom. Standards of blue-tinted and white chrysanthemums, roses, and carnations decorated the Synagogue. An orchestra played the wedding music. Three hundred and fifty guests were received in the Synagogue hall. Mrs. Schram, mother of the bride, wore an ice-blue, peau de soie Empire gown, with appliqued beads and crystals. She had a matching crown. Mrs. Sobel, mother of the groom, wore a blue peau de soie and lace gown; the bodice appliqued with crystals and beads. She had a matching headpiece. Each had a corsage of white orchids. Mrs. Mina Silverstein, grandmother of the groom, wore a brown lace sheath. She had a matching hat; and a corsage of mauve orchids. Mr. and Mrs. Allan Sobel spent their wedding trip in Miami Beach, Florida; and Nassau, W.I., the bride departing in a blue silk knitted suit; and a white orchid corsage. Here for the marriage were: Mr. and Mrs. B. Ketreuer, of Toronto, Ont.; K. Schlochauer, and son, Norman Sheldon, of New York; Mrs. L. Sobel, and Mr. and Mrs. Harvey Sobel, uncle, and aunts of the groom; all of Hamilton, Ont.

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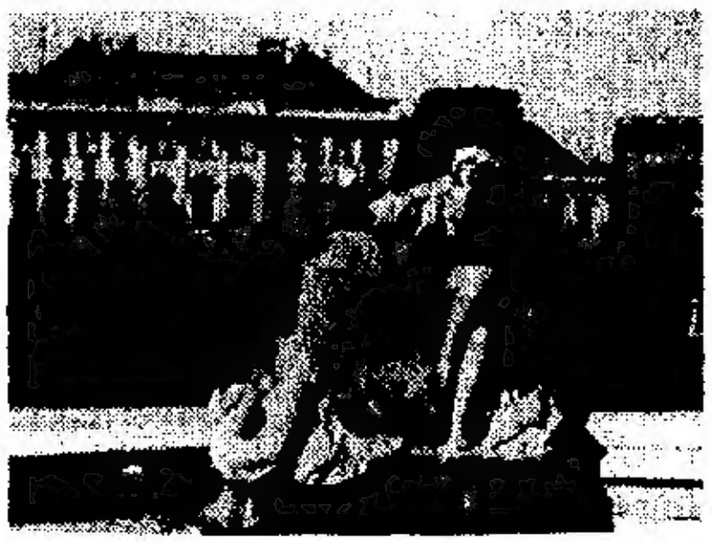

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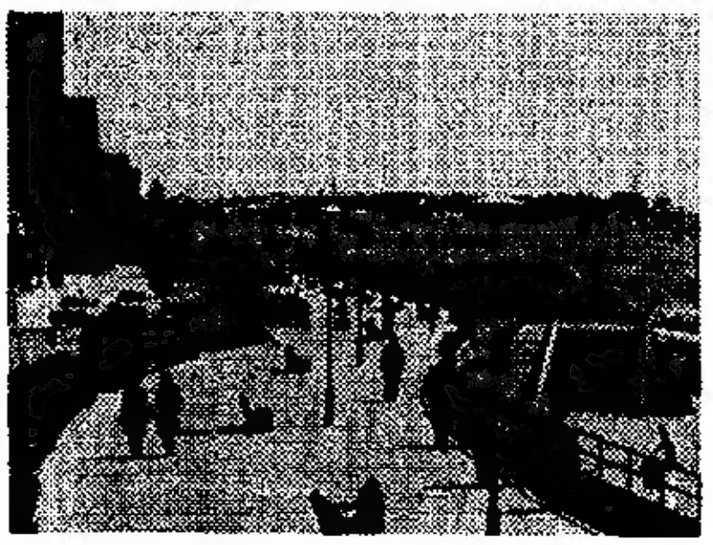

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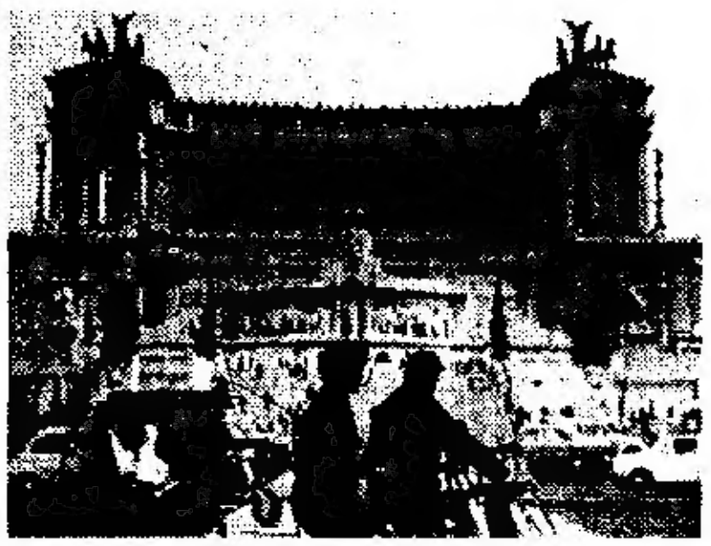

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Social Notes—Toronto

Mr. and Mrs. Maurice Shugar, 195 Rosemary Road, visited their son and daughter-in-law, Dr. and Mrs. Gerald Shugar, Thurlow Park Road, London, England.

Mr. and Mrs. W. Sherman, 345 Walmer Road, left via El Al Israel Airlines, to spend two months in Tel Aviv, Israel.

Mr. and Mrs. Harry Abella, 75 Whitmore Avenue, returned via Trans-Canada Air Lines, from Washington, D.C., where they spent a week.

Mrs. Norman Hayman, and Robin, and Martin, 60 Sumner Heights Drive, visited her nephew, and niece, Mr. and Mrs. Marvin Hayman, 4760 Duchastel Avenue, Montreal, Quebec.

Miss Marlene Davidowitz, daughter of Mr. and Mrs. Max Davidowitz, of New York, is visiting Mr. and Mrs. Morris Kornbloom, 124 Invermay Avenue, for two weeks.

Mr. and Mrs. Morris Isaac, 2818 Keele Street, is spending Passover with her brother, and sister-in-law, Mr. and Mrs. Leo Slomovits, 2242 Goyer Street; and her sister, Mrs. Rachel Meitlis, 5370 Park Avenue, all of Montreal, Quebec.

Mrs. Rose Ostroff, and Daniel, and Alan, 4755 Plamondon Street, Montreal, Quebec, visited her brother-in-law, and sister-in-law, Mr. and Mrs. Max Druker, 27 Yeomans Road.

In Montreal, Quebec, for the marriage of Miss Phyllis Hayman, daughter of Mr. and Mrs. Milton Hayman, 11385 James Morrice Street, to Philip Hirschfield, son of Mrs. Dora Hirschfield, of Passaic, N.J., and the late Harry H. Hirschfield, were: Mr. and Mrs. Hyman Hayman, 146 Delhi Road; Mrs. Norman Hayman, and Robin, and Martin, 60 Sumner Heights Drive, uncle, and aunts, of the bride; and Mr. and Mrs. Issie Lanys, 20 Garthdale Court, cousins of the bride.

Mr. and Mrs. Issie Lanys, 20 Garthdale Court, visited their cousins, Mr. and Mrs. Milton Hayman, 11385 James Morrice Street, Montreal, Quebec.

Mr. and Mrs. L. J. Rumack, 60 Baycrest Avenue, are on holiday, in Miami Beach, Florida.

Mr. and Mrs. A. Kolatacz, 507 Alexis Nihon Boulevard, Montreal, Quebec, visited Mr. and Mrs. Max Moneta, 256 Winnett Avenue.

Mr. and Mrs. Irving Bordo (nee Betty Brown), 1645 Bathurst Street, were in Montreal, Quebec, for the funeral of her mother, Mrs. Rachel Toplitsky Brown, who died on Monday, February 17, at the Mount Sinai Sanatorium, in Ste. Agathe, Quebec.

Mr. and Mrs. Jack Goldberg, 309 Marlatt Street, Montreal, Quebec, visited Mr. and Mrs. Philip Stein, 50 Shallmar Boulevard.

Mr. and Mrs. A. Eknovitz, 121 Invermay Avenue, returned from a four-week Mediterranean cruise, where they visited Naples, Italy; Casablanca; and Lisbon, Portugal, before returning to New York.

Mr. and Mrs. Philip Sunderland, formerly of 3 Valencia Crescent, have taken up new residence at 9 Elise Terrace, Willowdale.

Mr. and Mrs. Harry Ginsberg, 1040 Shaw Street, are in Miami Beach, Florida, for the winter, having left via Trans-Canada Air Lines.

Mr. and Mrs. Morley Weinberg, spent their honeymoon in Jamaica, W.I. Mrs. Weinberg, is the former Miss Elaine Joy Litowitz, daughter of Mr. and Mrs. Percy Litowitz, 675 Briar Hill Avenue. Mr. Weinberg is the son of Mr. and Mrs. Morris D. Weinberg, 20 Hearthstone Crescent. Mr. and Mrs. Morley Weinberg have taken up residence at 569 Sheppard Avenue West.

Mr and Mrs. Jack Wolfe, and Gail and Ira, formerly of 3 Valencia Crescent, have moved to 9 Elise Terrace, Willowdale.

Julius Marvin, son of Mr. and Mrs. Nison Ciss, 505A Northcliffe Boulevard, was called to the Reading of the Law, in celebration of his bar-mitzvah, at the Shaarei Shomayim Synagogue. He is the brother of Joseph Larry, aged sixteen years; and Sheridan Lloyd, eleven. Kiddush was observed and a luncheon followed. Mrs. Ciss received, in a three-piece, knitted suit, trimmed with white.

Mr. and Mrs. Irving Salsberg, 62 Highland Hill, entertained at dinner, at home, with forty guests present, in honour of the engagement of their daughter, Miss Marilyn Salsberg, to Norman M. Solomon, son of Mr. and Mrs. Joseph Solomon, 194 Strathearn Road. Those from a distance for the occasion were: Mr. and Mrs. M. Silverstein, of Windsor, Ont.; and Mr. and Mrs. A. Burns, of Hamilton, Ont., uncles and aunts of the bride-elect; Miss Marsha Silverstein, of Windsor, Ont., cousin, of the bride-elect, and Edward Levitt, of Brantford, Ont.

Miss Lorna Helen Birkan, daughter of Mr. and Mrs. Harold L. Kurtz, 3601 Bathurst Street, and the fiancee of Joseph Leibovici, son of Mrs. Golda Leibovici, 429 Crawford Street, was the guest of honour at a bridal shower. The hostesses were: Mesdames Benjamin Schwartz, of New York, S. Lazar, 425 Crawford Street, aunts of the groom-to-be; Mary Schwartz, 287 Lauder Avenue, sister of the groom-to-be; Arthur Jordan, 73 Acton Avenue, cousin of the groom-to-be; Benjamin Coplovici, 42 Frontenac Avenue; and Kopel Weisman, 29 Southgate Avenue. Miss Lorna Helen Birkan, the bride-elect, was attired in a white, shantung sheath dress, trimmed with beading. Her flowers were a corsage of baby, yellow roses.

Stanley, son of Mr. and Mrs. Max Moneta, 256 Winnett Avenue, was called to the Reading of the Law in celebration of his bar-mitzvah, at Beth Tzedec Synagogue. He is the brother of Frederick, aged nine years. There was a Kiddush-luncheon. The following evening, a reception was held in the banquet hall of the synagogue for two hundred and seventy guests. Mrs. Moneta received, wearing a gown of turquoise-blue, brocaded silk, styled with a cape-effect bodice. She had a wristlet of gold-throated, white orchids. Seated at the head-table with the family, were: Mr. and Mrs. Harry Fish, uncle and aunt; Mr. and Mrs. A. Eisen, great-uncle and great-aunt; Mr. and Mrs. Z. Suchter; Harry Olch, the master of ceremonies, and Mrs. Olch. Samuel Herskowitz asked the blessing over the challah. Others than the above, to light the birthday candles, were: Mr. and Mrs. Henry Kay; Mr. and Mrs. H. Metzker, Mr. and Mrs. Andrew Whitehill, of New York; Mr. and Mrs. A. Kolatacz, of Montreal, Que.; Mr. and Mrs. Arthur Fishbein, of Detroit, Mich.; Martin Rudnik and Nathan Weinapple, friends of the bar-mitzvah boy. The head-table was adorned with a centrepiece, composed of red roses and white carnations, with turquoise-blue centres, arranged on a white tablecloth, covered with turquoise-blue lace. Others here from a distance were: Mr. and Mrs. H. Katzman, and Mr. and Mrs. H. Samarin, of St. Catharine's, Ont.

David Morton, son of Mr. and Mrs. Murray Midanik, 11 Barwick Avenue, was called to the Reading of the Law in celebration of his bar-mitzvah, at Shaarei Shomayim Synagogue. He is the brother of Hedy Sally, aged fourteen years; Gail, eight; and Alisa, three; grandson of Mrs. Sarah Midanik, 140 Caribou Avenue and the late Alec Midanik; and of Mr. and Mrs. Louis Eisen, 400 Rushton Road. There was a Kiddush-luncheon; and a dinner-dance was held, the following evening, at the synagogue. Mrs. Midanik received in a champagne-coloured, gold-embroidered, lace and satin ball gown. Hedy Sally wore a deep-blue dress, with a satin top and embossed skirt. Seated at the head table with the family were: Rabbi and Mrs. Walter Wurzburger and Rabbi M. J. Burack. Louis Eisen, grandfather, asked the blessing over the challah. Those who lit the candles, were: Donna and Marshal Walters; Leslie, Michael, Debbie and Daniel Saveria; and Allison and Richard Midanik, all cousins: Dr. and Mrs. A. H. Eisen, of Montreal, Que.; and Dr. and Mrs. I. Eisen, uncles and aunts; Eli Newman, Robert Ulner, Joseph Shier, Martin Schwartz, Steven Gold, Jack Fleishman, Norman Kotler, Daniel Merkur, Sidney Nestle, Paul Steinberg, Seymour Kohn, Richard Zuckerman, Myron Wurzburger, and Martin Lockshin, all friends of the bar-mitzvah boy. The head table was decorated with blue satin ribbons, and blue and gold-toned chrysanthemums, on a gold-coloured tablecloth.

Bernard, son of Mr. and Mrs. Phillip Stein, 50 Shallmar Boulevard, was called to the Reading of the Law, in honour of his bar-mitzvah, at Beth Sholom Synagogue. He is the brother of Miss Marsha Stein; and Paul, aged six years; grandson of Mrs. Sarah Lichtenstein, 60 Nassau Street; and of Mrs. Rae Rubin, 50 Shallmar Boulevard. Kiddush was observed, and a dinner reception followed, the same evening, at the Synagogue Hall. Mrs. Stein, mother, received, in an American Beauty-red, peau de soie gown, with a fitted, sleeveless bodice, embellished with beading; with a high neckline; and sheath skirt. Her flowers were a wristlet of pale, pink, baby orchids. Miss Marsha Stein, wore a candy-pink, peau de soie gown, with a gold-coloured and pink, floral, fitted bodice. Her flowers were a wristlet of baby pink orchids, and pink Tea roses. Mrs. Rae Rubin, grandmother, wore a royal blue, and silver-coloured, Chantilly lace, two-piece, sheath dress. Mrs. Sarah Lichtenstein, grandmother, was attired in a lace, sheath dress. Each had a corsage of red, and pink, roses. Those seated at the head-table with the above, were: Rabbi David Monson, Cantor and Mrs. H. Wahrman, and Mr. and Mrs. S. Frankel. Samuel Lichtenstein, uncle of the bar-mitzvah boy, asked the blessing over the challah. Those who joined them to light the candles were: Mr. and Mrs. J. Lichtenstein, Mr. and Mrs. Samuel Lichtenstein, uncles and aunts, of the bar-mitzvah boy. Mrs. Ann Rubin, of Detroit, Mich., great-aunt; Lisa, Warren, and Marla Goldstein; Vanessa, and Brian Herman; Monty, and Darryl Sheriff; and David Stein, all cousins of the bar-mitzvah boy. The head table was decorated with tiered, high standards of pink, and red roses, and pink carnations, and the dinner tables, had white tablecloths and red napkins, and high standards of pink, and red roses. Mr. and Mrs. Ralph Rubin, and Mr. and Mrs. A. Fralich, of Detroit, Mich., cousins; Mrs. Ann Rubin, of Windsor, Ont., great-aunt; Mr. and Mrs. Jack Goldberg, of Montreal, Que.; and Miss Doreen Lichtenstein, of New York, a cousin, were guests.

Marshall, son of Mr. and Mrs. William Godfrey, 139 Regina Avenue, was called to the Reading of the Law, in honour of his bar-mitzvah, at the Bnai Israel Beth David Synagogue. He is the grandson of Mrs. Edith Godfrey, 1705 Bathurst Street, and the late Henry Godfrey; and of Mrs. Isadore Feldman, 33 Celt Avenue, and the late Max Bragman. Kiddush was observed. The same evening a dinner reception was held in the Synagogue banquet hall. Mrs. Godfrey, mother of the bar-mitzvah boy, receiving two hundred guests, was gowned in a pale, pink, peau de soie, with an A-line skirt; with a short, bolero, embellished with crystal beads, and beading; and elbow-length sleeves. Her flowers were a wristlet of white orchids. Mrs. Edith Godfrey, grandmother wore a blue, chiffon, sheath, gown, fashioned with a round neckline; and three-quarter length sleeves; and the bodice was adorned with beading. Mrs. Feldman, grandmother, wore a gold-shaded, sleeve-

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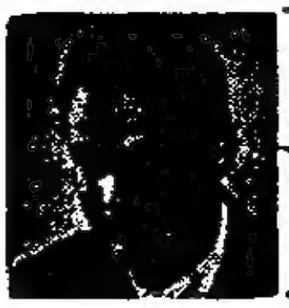

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less, gown, styled with a round neckline; and trimmed with beading; and a bell-shaped skirt. Each had a wristlet corsage, of red roses, and pink-tinted carnations. Isadore Feldman asked the blessing over the challah. Edward Mercel, 449 Wilson Avenue, cousin of the bar-mitzvah boy, was seated at the head table with the above family, and was master of ceremonies. Those who lit the candles, joining the above, were: Mr. and Mrs. S. Rotenberg, Mr. and Mrs. L. Bergman, Mr. and Mrs. H. Gold, Mr. and Mrs. A. Malkin, and Mr. and Mrs. Irving Mercel, all uncles and aunts, of the bar-mitzvah boy; Mr. and Mrs. Louis Beaver, Mr. and Mrs. Jack Beale, Mr. and Mrs. A. Adelman, Mrs. Ida Wartzman, and Mrs. J. Goldstein, great-uncles, and great-aunts of the bar-mitzvah boy; Linda and Edward Mercel, Barbara and Faith Rotenberg, Frederick, Maxine, and Marla Gold; Michael, Laurie, and Jodi Bregman; Jeffrey, and Larry Malkin; and Mrs. Yetta Turek, all cousins. The head table was decorated with red tablecloths, and arranged with red roses, and pink-tinted carnations. The dinner tables had tablecloths and standards of red roses, and pink-tinted, carnations. Those from a distance were: Mr. and Mrs. A. Adelman, of New York, uncle and aunt; and Mrs. Yetta Turek, of New York, cousin.

MARRIAGES

KOGON-POLLOCK

The marriage of Miss Sheila Fern Pollock, daughter of Mr. and Mrs. Harry Pollock, 2 Geddes Court, to Stanley Lawrence Kogon, son of Mr. and Mrs. Arthur Kogon, 35 Alexis Boulevard, was solemnized on December 22, at six o'clock, at Adath Israel Synagogue, by Rabbi Erwin Schild, and Rabbi Albert Pappenheim, assisted by Cantor Murray Nixon. The bride was given in marriage by her parents. She was gowned in white peau de soie, with a fitted bodice, fashioned with a jewel neckline; and long sleeves; and the sheath skirt had an overskirt, re-embroidered with French lace; and finished in a long train. Her tulle illusion veil was held by a lace crown; and she carried a prayer book with white orchids and white roses. Miss Ellen-Gail Pollock was maid of honour for her sister. She for an American Beauty-red peau de soie gown, with a matching beaded belt, and matching headpiece; and carried a cascade bouquet of pink and white carnations and roses. Miss Lynda Pollock, cousin of the bride; Miss Linda Solomon, cousin of the groom; and Miss Beryl Fishman, were the bridesmaids. Each wore a short dress similar in design and colour to that of the maid of honour; and had matching headpieces and bouquets. Karen Ann Siegelman, cousin of the bride, was flower girl. She wore a dress of white eyelet embroidery, over pink peau de soie. She had a matching flowered headpiece; and carried a miniature bouquet of pink and white carnations and roses. Gary Kogon was his brother's best man. The ushers were: Allan Kogon, Peter Kogon, cousins of the groom; Jack Ellis, Mark Pollock, brother of the bride; and David Kogon, brother of the groom, junior ushers. The wedding flowers were pink and white roses, and carnations. The wedding music was played by Murray Alter and his orchestra. Three hundred and twenty-five guests were received in the Synagogue hall. Mrs. Pollock, mother of the bride, wore a pale-pink peau de soie gown; with a beaded bodice; and slim skirt. Mrs. Kogon, mother of the groom, wore a pale-pink silk gown, designed with a beaded bodice; and beaded side panels. Each had a matching headed headband; and carried a matching evening bag, adorned with a white orchid. Mrs. Edith Kogon, grandmother of the groom, wore a blue lace sheath gown, with a beaded bodice; and had a matching beaded headpiece; and a corsage of pink roses. Mr. and Mrs. Stanley Lawrence Kogon travelled via Trans-Canada Air Lines, to spend their honeymoon in Nassau, W.I., and Miami Beach, Florida. The bride departed in a bright, red winter suit; with an ocelot hat and muff. Her flowers were a corsage of white orchids. They have taken up residence at 32 Carluke Avenue. Here for the wedding were: Mr. and Mrs. L. Berman, of Montreal, Que.; A. Berman, Mrs. Rose Berman, of Kitchener, Ont.; Mr. and Mrs. M. Weisman, of Binghamton, N.Y.; Mr. and Mrs. L. Goldstein, of Buffalo, N.Y.; great-uncles and great-aunts, and cousins, of the bride; Mr. and Mrs. Philip Besser, Mr. and Mrs. Benjamin Besser, Mr. and Mrs. Sol Besser, of Montreal, Que., uncles and aunts of the groom; Mrs. Yetta Zwecker, of Montreal, Que., great-aunt of the groom; Jack Zwecker, of Montreal, Que., cousin of the groom; Mrs. Abe Yaffe, of Detroit, Mich.; Mr. and Mrs. A. Marcus, of London, Ont.; Mr. and Mrs. Morris Cohen, of Hamilton, Ont., all cousins of the groom.

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BIRTHS

Born, to Mr. and Mrs. Lawrence Ginsberg (nee Susan Donnenfield), 54 Meadowbrook Avenue, Toronto, on March 12, at the New Mount Sinai Hospital, a daughter, Jennifer Ellen; granddaughter of Mr. and Mrs. George Donnenfield, 10 Shallmar Boulevard; and of Mr. and Mrs. Albert Ginsberg, 3445 Drummond Street, Montreal, Quebec; great-grandmother of Mrs. Ethel Newman, 1411 Eglinton Avenue West; and of Mrs. Leah Donnenfield, 435 Glengrove Avenue West; both of Toronto.

Born, to Mr. and Mrs. David Uger (nee Brenda Zeldin), 8 Kingsbridge Court, on March 13, at New Mount Sinai Hospital, a son, Gary Steven; grandson of Mr. and Mrs. Jules Zeldin, 38 Shelborne Avenue; and of Mr. and Mrs. Abraham Uger, 928 Briar Hill Avenue; great-grandson of Mrs. Jenny Uger, of Hamilton, Ont. The godparents are Mr. and Mrs. Jack Uger, 72 Langholme Avenue, uncle and aunt.

Born, to Dr. and Mrs. Peter A. Bell (nee Cynthia Goodman), 630 Vesta Drive, on March 6, at the New Mount Sinai Hospital, a daughter, Pamela Susan; granddaughter of Mr. and Mrs. H. Goodman, 65 Highland Hill; and of Mrs. A. Weinstock, 141 Shelborne Avenue.

Born, to Dr. and Mrs. J. Lawrence Naiman (nee Temmy Siegel), 43 Warren Road, on March

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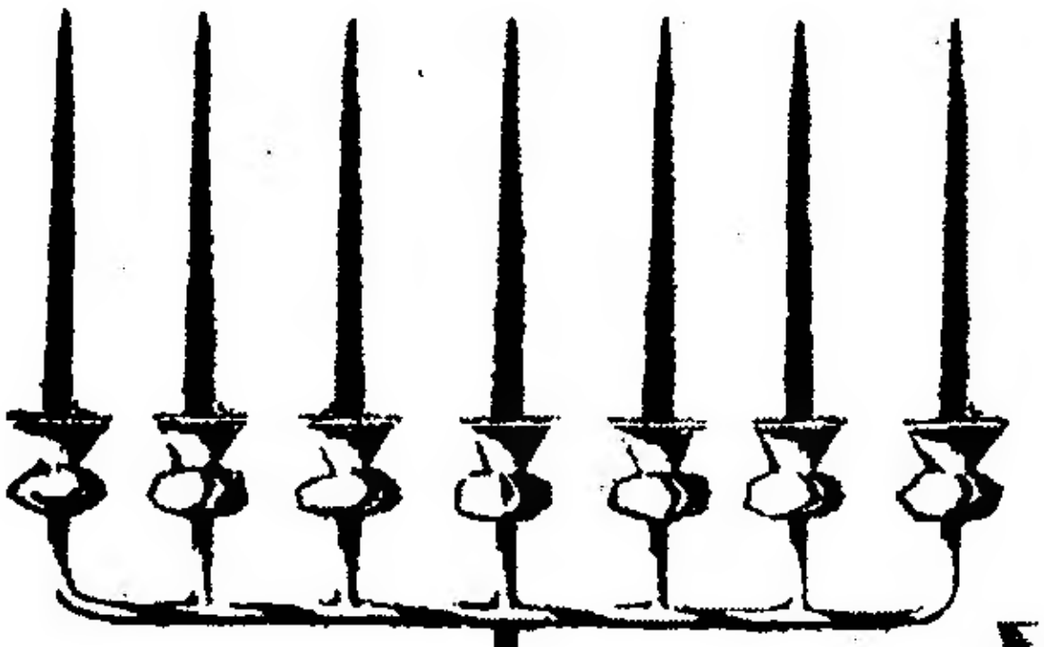

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15, at the Toronto General Hospital, a son, Matthew Shawn; grandson of Mrs. Ida Naiman, 3257 Bathurst Street; and of Mr. and Mrs. J. D. Siegel, of Boston, Mass.; great-grandson of Mr. and Mrs. William Goldman, of Lynn, Mass.

Born, to Mr. and Mrs. Harold Wolfe (nee Shawna Warren), 304 Richview Avenue, on March 12, at New Mount Sinai Hospital, a daughter, Allison Tobi; granddaughter of Mr. and Mrs. Jules Wolfe, 575 Avenue Road; great-granddaughter of Mrs. Mary Wolfe, 6 Drexel Road; of Mrs. Mary Kurlan, 575 Avenue Road; and of Samuel Bloom, 131 Bloor Street West.

Born, to Mr. and Mrs. Gerry Fine (nee Bonnie Sax), of Kitchener, Ont., on March 11, at St. Mary's Hospital, in Kitchener, a daughter, Sherri Reesa; granddaughter of Mr. and Mrs. Herbert Sax, 53 Ridgevale Drive; and of Mrs. Harriet Fine, of Kitchener, Ont., and the late George Fine; great-granddaughter of Mr. and Mrs. J. Beckerman, 414 Glengarry Avenue.

Born, to Mr. and Mrs. Harvey Citron (nee Estelle Ross), 21 Robingrove Road, on March 12, at New Mount Sinai Hospital, a son, Stephen Gary; brother of Jeffrey, aged three and one-half years; grandson of Mrs. Ethel Ross, 21 Robingrove Road, and the late Edel Ross; and of Mr. and Mrs. William Citron, 206 Glen Cedar Road; and great-grandson of Mrs. Malka Citron, 1 Marquette Avenue.

Born, to Mr. and Mrs. Martin Poizner (nee Helen Caplan), 2 The Donway East, on March 15, at the New Mount Sinai Hospital, a son, Robert James; brother of Tracy, aged five years; grandson of Mr. and Mrs. Samuel Poizner, 232 Lonsmount Drive; and of Mr. and Mrs. Max Caplan, 105 Hilton Avenue; great-grandson of Mrs. Jennie Levine, 105 Hilton Avenue; and of Mrs. Fannie Caplan, 237 Beatrice Street.

Born, to Mr. and Mrs. Alan Sherman (nee Marilyn Friedman), 40 Kingland Crescent, on March 17, at the Grace Hospital, a son, Todd Stuart; brother of Hayley Lynn, aged twenty-one months; grandson of Mr. and Mrs. David Friedman, 20 Frontenac Avenue; and of Mrs. Faye Sherman, 11 Kirkland Boulevard, and the late Harry Sherman; great-grandson of Mrs. Toba Roth, 4 Fraserwood Avenue; and of Mrs. Dora Sherman, of Toronto.

Born, to Mr. and Mrs. Louis Hermant (nee Betty Ellison), 120 Dunblaine Avenue, on March 16, at the Toronto General Hospital, a daughter, Tammy Gail; granddaughter of Mr. and Mrs. Robert Ellison, of Belfast, Ireland; and of the late Mr. and Mrs. Samuel Hermant.

Born, to Mr. and Mrs. K. Ginsberg (nee Anna Freedman), 330 Hopewell Avenue, on March 18, at the Woman's College Hospital, a daughter, Robin; sister of Rory, aged two and one-half years; granddaughter of Mr. and Mrs. Isaac Ginsberg, 37 Barclay Avenue; and of Mr. and Mrs. Alex Freedman, 25 Bellwoods Avenue; great-granddaughter of Benjamin Yakubowitz, 25 Bellwoods Avenue; of Mrs. Tillie Freedman; and of Mr. and Mrs. M. Katzman, 260 Robert Street.

Born, to Mr. and Mrs. Alan Alber (nee Cindy Shifman), 18 Donway East, on March 19, at the New Mount Sinai Hospital, a son, Lawrence Andrew; brother of Joanne Carol, aged two and one-half years; grandson of Mr. and Mrs. Louis B. Shifman, 10 Hilltop Road; and of Mr. and Mrs. Victor S. Alber, 2601 Bathurst Street; great-grandson of Mr. and Mrs. Harry Ginsberg, 1040 Shaw Street.

Born, to Mr. and Mrs. Milton Barsky (nee Arlene Jacobson), 38 Page Avenue, on March 1, at New Mount Sinai Hospital, a daughter, Simone; granddaughter of Mr. and Mrs. Ernest Jacobson, 209 Arlington Avenue; and of Mr. and Mrs. Morris Barsky, 21 Glen Cedar Road.

Born, to Mr. and Mrs. Barry Gotkin (nee Joan Singer), 4114 Bathurst Street, on March 19, at the Toronto Western Hospital, a daughter, Lisa Aviva; granddaughter of Mr. and Mrs. H. Gotkin, 2 Elway Court.

Born, to Mr. and Mrs. Robert Novak (nee Anita Davis), 77 Parkwoods Village Drive, on March 19, at the New Mount Sinai Hospital, a son, David James; grandson of Mr. and Mrs. Alvin Davis, of Detroit, Mich.; and of Mr. and Mrs. Harry Novak, of Windsor, Ont.; great-grandson of Mrs. Minnie Shrager, of Detroit, Mich.

DEATHS

Reverend Louis Sossin, 3560 Bathurst Street, died on March 20, at the New Mount Sinai Hospital, at the age of eighty-two years. He was the widower of Mrs. Edith Sossin; and is survived by two sons: Michael Sossin, of Miami Beach, Florida; David Sossin, of Montreal, Que.; two daughters: Mrs. B. D. Pape (Lee), 529 Spadina Road; Mrs. Sam. Narrol (Pearl), of New York; ten grandchildren: Marvin Sossin, 136 Combe Avenue, and Mark Sossin, of Miami Beach, Florida, children of Mr. and Mrs. Michael Sossin; Michael and Ava Sossin, children of Mr. and Mrs. David Sossin; Mrs. Alan Dessau (Joan), 107 Elise Terrace, and Michael Soboloff, children of Mr. and Mrs. B. D. Pape; Alan Sossin, of Israel, and Edward Sossin, 5 Meadowbrook Avenue, children of Mrs. Billie Sossin, 55 Meadowbrook Avenue, and the late James Sossin; Robert and Lynn, children of Mrs. Faye Sossin, 544 Atlas Avenue, and the late Abraham Sossin; Mrs. Jerome Cooper (Elaine), 54 Frankton Crescent, daughter of Mrs. David Pollan, of Hamilton, and the late Benjamin Sossin; five great-grandchildren: Ellen and Wayne, children of Mr. and Mrs. Marvin Sossin; David and Ruth Cooper; Jeffrey Dessau; a sister, Mrs. Sarah Margolis, 18 Erica Avenue. He was the father of the late Abraham, James and Benjamin Sossin. Rabbi Stuart Rosenberg officiated at the funeral services. Interment was at Dawes Road Cemetery. Shiva was observed at the home of Mr. and Mrs. B. D. Pape. Reverend Sossin was one of the founders of McCaul Street Synagogue, which later merged with Goel Tzedec Synagogue, to form Beth Tzedec Synagogue.

Mrs. Nettie Reisman, 33 Major Street, died on March 16, at the Western Hospital, at the age of seventy-seven years. She was the widow of Solomon Reisman; and is survived by two sons: Benjamin Reisman, 61 Highland Hill; Irving Reisman, 33 Major Street; two daughters: Miss Helen Reisman, 33 Major Street; Mrs. J. Bowers (Sophie), of New York; six grandchildren: Sorel, and Barbara, children of Mr. and Mrs. Benjamin Reisman; Stanley and Rochelle, children of Mr. and Mrs. Irving Reisman; Martin Bowers, of New York, and Sherry, children of Mr. and Mrs. J. Bowers. Rabbi I. Hurwitz officiated at the funeral services. Interment was at the Dawes Road Cemetery. Shiva was observed at the home.

Mrs. Jennie Goldman, 38 Sultana Avenue, formerly of 6 St. Andrews Street, died at the Baycrest Hospital, on February 10. She is survived by her husband, Sholom Goldman; three sons: Mac Goldman, 607 Vesta Drive; Nathan Goldman, of Detroit, Mich.; and Samuel Goldman, 23 Northmount Avenue; three daughters: Mrs. Harry Finkelstein (Anne), 112 McGillvray Avenue; Mrs. Florence Sobel, 610 Castlefield Avenue; Mrs. Saul Korman (Gerry), 38 Sultana Avenue; seven grandchildren: Dr. Marvin B. Goldman, of San Francisco, Calif.; and Gerald Goldman, sons of Mr. and Mrs. Mac Goldman; Joanne, and Howard Brian, children of Mr. and Mrs. Samuel Goldman; Mrs. Robert Cloth (Gloria), 630 Roselawn Avenue, daughter of Mr. and Mrs. Harry Finkelstein; Stanley B. Sobel; and Shawna Darlene Korman; a great-grandchild, David Lorne, son of Dr. and Mrs. Marvin B. Goldman. Rabbi Bernard Rosensweig, and Rabbi S. Langer officiated at funeral services. The interment was at Ostrovtzer section of Lambton Cemetery. Shiva was at the home. Mrs. Goldman was a member of: Folks Farein; Talmud Torah Ladies Auxiliary; Mizrachi Women; Y. M. H. A. Good Age Club; Minsker Ladies Auxiliary; Jewish Home for the Aged; and Ostrovtzer Synagogue.

Louis Fink, 54 Braemar Avenue, died on March 9, at the Baycrest Hospital. He was the widower of Mrs. Minnie Fink and is survived by two sons: George Fink, 658 Briar Hill Avenue; Fred Fink, 277 Strathallan Wood; a daughter: Mrs. J. Berman (Belle), of Farmington, Mich., five grandchildren: Mrs. Lawrence Wengle (Ruth), 313 Homewood Avenue; and David, children of Mr. and Mrs. George Fink; Richard and Cynthia, children of Mr. and Mrs. Fred Fink; Edward Berman, of Oak Park, Mich.; six great-grandchildren: Sharon, Richard and Ellen Wengle; Gary, Kathy and Kenneth Berman; a brother: Isadore Fink, 25 Burncrest Drive. Interment was at the Beth Tzedec Memorial Park. Shiva was observed at the home of Mr. and Mrs. George Fink.

Mrs. Leah Lillian Black, 822 Briar Hill Avenue, died March 18, at the New Mount Sinai Hospital, at the age of sixty-eight years. She is survived by her husband, John Black; a son, Sheldon Black, 2 Mascot Place; two daughters: Mrs. Norman Englander (Ruth), 565 Deloraine Avenue; and Mrs. Herbert Sheaffer (Hazel), 17 Shelborne Avenue; seven grandchildren: David Black; Lawrence, Gerald and Stewart Englander; Robert, Susan and Gary Sheaffer. Rabbi Jordan Pearlson officiated at the funeral services. Interment was at the Grand Order of Israel section, of the Lambton Cemetery. Shiva was private.

James Charendoff, 130 Combe Avenue, died at his home on March 17, at the age of sixtty-nine years. He was the widower of Mrs. Rachel Charendoff. He is survived by his son, Nathan Charendoff, 56 Sultana Avenue; four daughters: Mrs. M. Cassels (Mary), 27 Beaver Valley; Mrs. H. Nesker (Annette), 47 Wenderley Drive; Mrs. R. Rosenbloom (Shirley), 130 Combe Avenue; and Mrs. M. Warsh (Fay), 92 Alexis Boulevard; fourteen grandchil-

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NOTICE

The deadline for all news and advertising for the issue of April 3, is on Monday, March 30. Photographs are being received and considered for the New Year Festival Magazine Issue, of September 4.

TORONTO MEETINGS

★ PIONEER WOMEN ★

Havah Club: Mrs. J. Kosoy, president, presided at a meeting held at the home of Mrs. Al Fogle, 62 Danby Avenue. Mrs. A. Smith introduced the guest speaker, J. Egit, who spoke on the Histadrut movement; and a question period followed. Mrs. J. Kosoy thanked the speaker. A report was given by Mrs. B. Rosen, on the donor dinner, to be held on May 5, at the Beth Sholom Synagogue. Conveners are Mrs. B. Rosen, Mrs. A. Smith, Mrs. J. Pallman.

★ NATIONAL FEDERATION ★

Of Jewish Men's Clubs, Inc., Great Lakes Region, held their twelfth annual spring conference at the Congregation Bnai Moshe, Oak Park, Mich. Harry Polevoy, of Beth Sholom Synagogue, was re-elected president. Samuel Blank, of Beth Sholom Synagogue is a vice-president.

★ NER ISRAEL YESHIVA ★

Ladies Auxiliary, president, Mrs. M. Lebovic, gave a Purim tea at the home of Mrs. S. Hofstedter, 19 Reddick Court.. Mrs. S. Goldstein, vice-president, received the guests. Those who poured the beverages were: Mesdames A. Bleeman, L. Korzen, J. Blitz, H. Botnick, R. Botnick, K. Drebin, S. Gold, I. Kelner, S. Lipson, J. Mackover, A. Miltz, N. Rabinovitch, D. Reishman, B. Rubinoff, D. Schmertz, R. Silver, U. Turin, J. Weinstock. The winners of door prizes were: Mesdames H. Simon, I. Green, L. Sugar, E. Werner, F. Millstone, A. Grossman, I. Freidberg. The conveners were: Mrs. L. Korzen and Mrs. A. Bleeman.

★ PHILADONS ★

Meeting, at the home of Mrs. Philip Trager, 884 Avenue Road, had Mrs. Bernard Noyek, president, presiding. Cheques were issued to needy families, for Passover. The annual spring tea, and fashion show, is on Monday, April 20, at 180 Eglinton Avenue West. Conveners are: Mesdames E. Schreider, P. Banks, B. Morris.

★ AHAVATH ACHIM ★

Nachlath Israel Synagogue, Rabbi I. Oelbaum: At the thirteenth anniversary party, at the synagogue, Rabbi David Monson, chairman, was seated at the head-table, with Rabbi Oelbaum, Rabbi S. Langner, Rabbi M. Feiman, Cantor I. F. Woolf, Cantor Nathan Stolnitz, Dr. E. Rich, Dr. J. Borgido, S. Firestone, H. Fried, and A. Weiss. Cantor S. Vigoda sang, accompanied by the pianist, Oscar Fleischer, formly of Vienna, Austria. Other guests were: Cantor M. Oppenheim, Cantor H. Sher, and Julius Marcus. The officers were installed by Rabbi Oelbaum: Herman Fried, president; Alex Hauer, and N. Szemere, vice-presidents; H. Laufer, treasurer; K. Garfinkle, and A. Moses, trustees; M. Weiss, E. Klein, and J. Novack, gabboim; B. Stark, M. Hilf, N. Staub, E. Brown, A. Engel, C. Laufer, L. Gold, N. Mittelman, M. Abramovitz, E. Wineberger, and J. Friedman, board of directors.

★ BNAI ISRAEL BETH DAVID ★

Synagogue: Rabbi Albert Pappenheim: At a joint meeting of the Sisterhood and Brotherhood, the presidents, Mrs. Joseph Feldt and Harold Cohen, presided, for a program, "Set The Scene For The Seder". The Participants were: Rabbi Albert Pappenheim, Mrs. Bernard Rubin, and Joseph Feldt. A playlet was presented by Mrs. Louis Kirshenblatt, with Mrs. Arthur Rose, Mrs. Arnold Selwyn, Louis Kirshenblatt, Alfred Pilch, and Samuel Shulman.

★ WOMEN'S ORT ★

Jaffa Chapter celebrated Ort Day with a spring fashion show, at the home of Mrs. I. Ingles, 28 Yeomans Road. The president is Mrs. I. Singer. Mrs. N. Steiner, and Mrs. David Allen, were the conveners. Other officers are Mesdames H. Weissburst, S. Sugar, vice-presidents; Jack Levine, and S. Bland, past-presidents; L. Soupcoff, membership chairman; H. Barkin, treasurer. Mrs. A. Wasserman played the piano. A birthday cake was donated by Mrs. L. Lewis. The new life members are: Mesdames Philip Latchman, 334 Hillhurst Boulevard; Henry Weissburst, 155 Glen Cedar Road; J. Hanesford, 35 Denmark Crescent; H. L. Barkin, 34 Ridge Hill Drive; and J. Greenberg, 776 Spadina Road, who will receive pins.

★ TRI BELL CLUB ★

Ladies Auxiliary, held their seventh annual birthday party, at the Club, with the president, Mrs. G. Stulberg, presiding. A speech was made by Mrs. H. Bauman, past president. A play, convened by program conveners, Mrs. A. Umansky, and Mrs. J. Iscove, was presented by: Mesdames H. Levy, N. Spigelman, S. Taube, H. Spillman, H. Rheingold, M. Rubin, S. Garnet, M. Steinberg, M. Lightman; and Mrs. N. Estrin, who sang. All the above members lit the candles at the party. There were mint-green table cloths; and the head table had a centrepiece of yellow chrysanthemums, and gladioli, and green-tinted carnations. Conveners were Mrs. H. Spillman, and Mrs. M. Rubin. A rummage sale will be held on Monday, April 20, at St. Chad's Hall, at Dufferin Street, and St. Clair Avenue West, convened by Mrs. M. Krasman. A tea, and fashion show, will be held at the Club, on June 14, convened by Mrs. M. Isenberg, and Mrs. H. Dubros.

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dren: Ellen, Pamela, Rhonda, and Stuart Charendoff; Donna, and Edith Cassels; Miss Barbara Nesker, and Eric Nesker; Howard, and Joel Rosenbloom; Robin, Steven, Neil, and Brian Warsh; his mother, Mrs. Hannah Charendoff, 28 Saranac Boulevard; three brothers: Harry Charendoff, 1603 Bathurst Street; Sam. Charendoff, 650 Briar Hill Avenue; David Charendoff, 118 Baycrest Avenue; and a sister, Mrs. Saul Levine (Sarah), 28 Saranac Boulevard. He was the brother of the late Abraham Charendoff. Rabbi David Monson officiated at the funeral services. Interment was at Dawes Road Cemetery. Shiva was at home.

Harry Field, 470 Wilson Avenue, died suddenly, at home, on Friday, March 20, at the age of seventy years. He is survived by his wife, Mrs. Gertrude Field; two sons: Irving Saul Field, 40 Meadowbrook Avenue; Murray Louis Field, 52 Meadowbrook Avenue; a daughter, Mrs. Irwin Usprech (Betty), 184 Highbourne Road; five grandchildren: Stephen Barry, and Judith Elaine Field, children of Mr. and Mrs. Murray Field; and Barry Joseph and Ellen Joy Usprech. Rabbi David Monson officiated at the funeral services. Interment was at Canadian Hebrew Benevolent Society section, of Mount Sinai Memorial Park. Shiva was observed at the home of Mr. and Mrs. Irving Field, 40 Meadowbrook Avenue.

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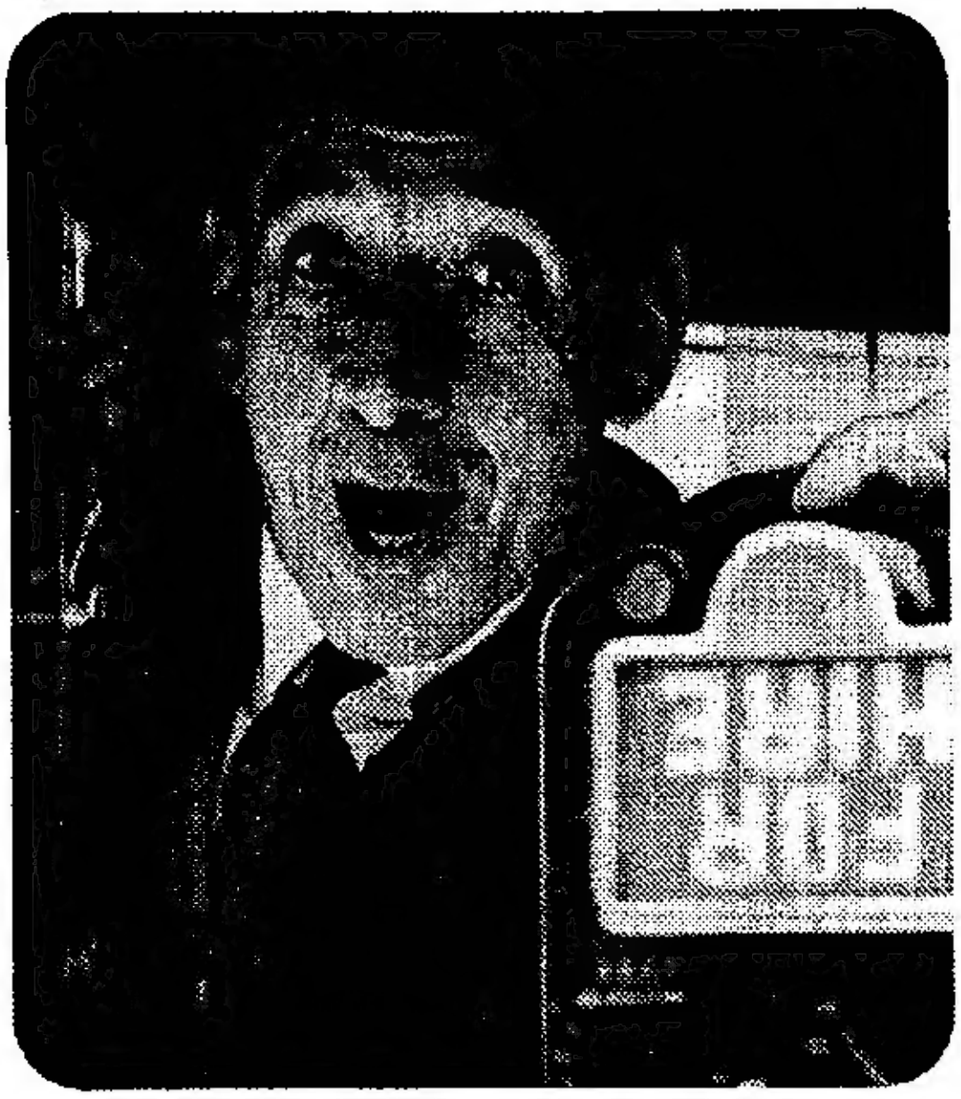

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(Continued from Page Ninety-One)

opened. Suitable teachers were not easy to come by. Jobs for engineers in those days were scarce, and the entire goal of the Institute remained on an unsure footing for many years.

In the winter months, roofs leaked and electric power often failed. But this was the era of the 1920's in Palestine. In the Valleys of Beisan and Jezreel, Jewish men and women, imbued with a sense of purpose such as the world has seldom seen, fought against the ravages of malaria, and against the onslaughts of Arab marauders, so as to lay the foundation for the future Jewish State of Israel.

Against this background, the students and the teachers and the administrators of the Technical Institute, now known as the Technion, persevered. They dared not fail. The school was destined to become a major cornerstone of the structure of the Jewish State. They carried on, their faith and their confidence unflagging.

The Technion grew, adding to its enrollment, to its faculty, to its curriculum. In 1933, in the United States and in much of the free world, a severe economic depression hovered like a black cloud; in Germany, in the land of engineering and science, the forces of tyranny seized power, and started the world on the road to the most destructive war in recorded history.

Thousands of Jewish refugees, first from Germany and later also from Austria and Czechoslovakia, reached the haven of Palestine in those black years, just before the first Nazi troops began their march of conquest. Among these Jewish escapees were outstanding men of science, and every effort was made to bring as many of them as possible into the family of Technion, not only for their sake, but to raise the standards of teaching and research at the Institute.

Many a professor who knew not even a word of Hebrew upon his arrival in Haifa became quickly acclimated to the new life in Palestine and to the challenging position he filled on the faculty of the still-modest school called the Technion.

The outbreak of war in 1939 virtually froze the modest rate of growth that the Technion had experienced up to then. Teachers and students volunteered to fight the common enemy. The Jewish Brigade, fighting alongside the British forces, was sprinkled with Technion personnel.

The war ended. Thousands of survivors of the Nazi murder camps braved the might of the British Navy and reached the shores of Palestine. The pressure for the establishment of an independent Jewish State reached the boiling point, and in 1948, the State of Israel proclaimed its independence.

In the first years of Israel's existence, the student body of the Technion numbered five hundred, and the need for engineers and technicians and qualified men to assume key roles in government and in industry became a matter of immediate urgency. The leaders of Israel sought the counsel of friends of Israel abroad, particularly the leadership of the American Technion Society, a comparatively small group of scientific-minded men who had for many years been interested in bringing the impact of science to bear upon the Jewish settlement in Palestine.

The leaders of Israel and the leaders of the American Technion Society looked at the Technion, and said: We must transform this fine school into a large, modern university of the engineering sciences. The Technion, they realized, was to become the sole source of trained and qualified engineering manpower for an expanding Israel, whose economic salvation lay in a highly industrialized society.

Plans were drawn up, reviewed, discussed, and revised, and finally adopted. An historic site, encompassing 300 acres on a slope of Mount Carmel, was handed over to the Technion by the Government of Israel, to become the future campus of the Institute. Throughout the free world, particularly in the United States, strenuous efforts were made to acquaint the community with the role of the Technion, and to enlist widespread support in its behalf. Meetings were held, and new friends swiftly rallied to the plans of Technion. Funds for the Technion began to come in and were quickly translated into buildings on the new campus, providing classrooms, laboratories, workshops, libraries, dormitories, and other facilities of a modern university.

The Technion grew, adding to its faculty, expanding its curriculum, widening its research work, and each year turning out more and more trained engineers and architects and research people.

Today, forty years since the opening of that first class in 1924, the Technion is an internationally-recognized university of the engineering sciences, offering the widest possible range of subjects and expanding its physical facilities with each new semester. More than 2,500 young men and women are enrolled in its Undergraduate School. In the Graduate School, 750 students pursue still higher academic training. The affiliated Technical High School and Junior Technical College, each geared to fill particular needs in Israel's economy, total between them a student body of nearly 2,000.

Research projects closely linked to Israel's development are in full swing on the Technion campus. The graduates of the Institute fill key positions in Israel's industry. And, as might have been expected, the cry from Israel's burgeoning industry is for more, and still more, trained engineers, architects, scientists, technicians. Non-credit courses under the auspices of the Technion are offered to nearly 6,000 working engineers and technicians in classes held in all sections of Israel.

Forty years have passed, and the foundations of the Technion have been found strong. In the next forty years, as Israel consolidates its impressive achievements, as the rate of immigration to Israel continues to raise the country's population, there can be no doubt whatsoever that the unparalleled job of the Technion will remain as urgent and as essential as ever, to provide the engineers and the builders, so that they in turn can provide employment, economic strength, and security.

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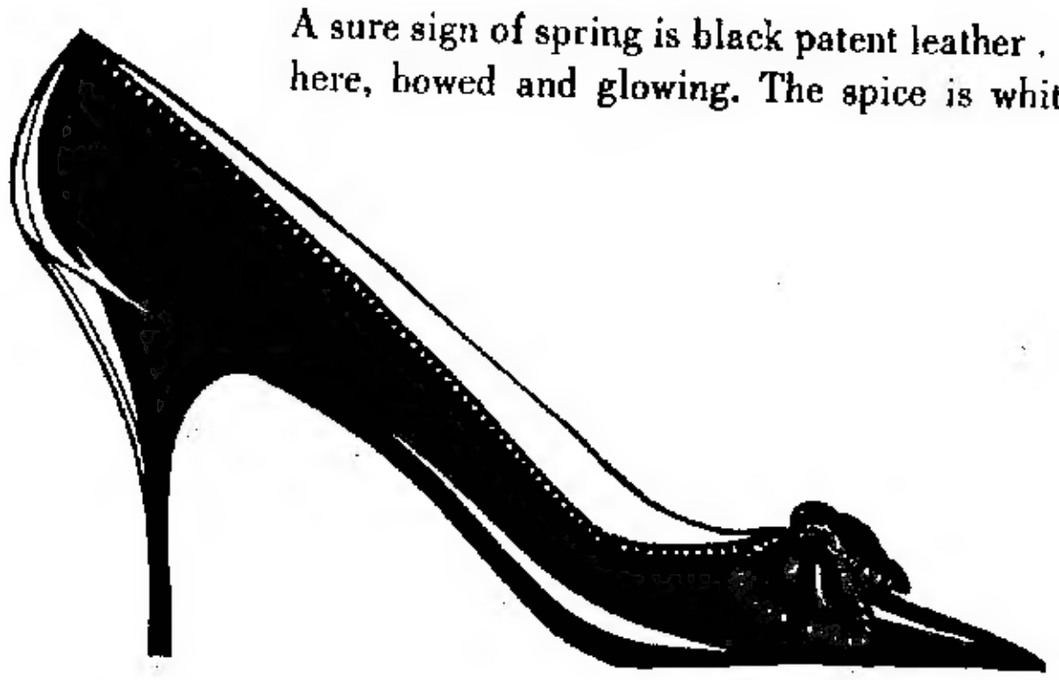

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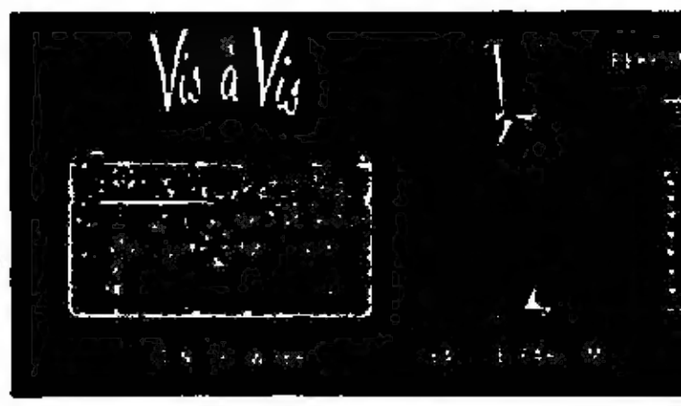

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